

# THE WAY TO HEAVEN.

IN MAN

## A Sermon deliuered

at Saint *Maries* Spittle on Wed-  
nesday in Easter weeke the 27. 1. 2  
of March. 1611, 1612

By *SAMUEL GARDINER*,  
Doctor of Diuinitie.

*Am*



*2*

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for *THOMAS MAN*.

[*1611*] 1611

TO THE RIGHT HONO-  
RABLE, THE VERTU-  
ous Lady, *JANE* Lady  
*BARKLEY*, wife to  
HENRY, Lord  
BARKLEY.

*SAMUEL GARDINER* Conse-  
crateth this his Sermon, in testifica-  
tion of his dutiful affections.

46

12

216

*Ann. Tirruch Book*  
*God give his graces on*  
*it to it to look and*  
*when*



UNIVERSITY OF OXFORD  
MAIN ZAMORIN



ROM. 8. 16.

*The same Spirit beareth witnesse with our Spirit, that we are the children of God.*



Having lately handled among you, the doctrine of the certaintie of our Election; I hold it fitt now, to open the yeins of these two Questions, naturally incident vnto the former Argument. 1. Whether a man may know his particular Election. 2. How it may be knowne. This Scripture that teacheth how it may be knowne, plainly insinuateth that it may be knowne. How it may be knowne, it is heere told vs: the mouth of two witnessses the best that is in Heaven; *The Spirit of God, which searcheth all things, yea the deepe things of God.* 2. The best that is in Earth, *The Spirit of man, that only knoweth the things of man within him,* revealing it vnto vs.

By these degrees, as by the Staires of Iacob's Ladder, we ascend vp to this sacred countenance of his Sanctuarie. *Our owne Spirit, is*

A 2.

our

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our Heart and Conscience, sanctified in the sprinkling of the Blood of Christ. *The Spirit of God*, is ioyned by God ynto it, to helpe our infirmities. *Our Spirit* testifieth morally of our Adoption, by sanctification, and the fruites thereof. *The Spirit of God* witnesseth an other way; that is, by the absolute certaintie of Fayth, declaring and applying the Promises of God.

Four maner of wayes, may one be said to be the Child of God. 1. By naturall or essentiall Generation: in this sense, Christ Iesus is the onely Sonne of God, begotten of the substance of his Father before all worldes. 2. By the grace of Hypostaticall vnion with the naturall Sonne of God: thus Christ as man, is the Sonne of God, and the borne Sonne of God. 3. By grace of Election, as they that are elected and put apart to this, to be Sonnes, and so ioynt heyres with Christ in his Kingdome; in this meaning, Christ is sayd to haue died, *To gather together in one, the children of God, that were scattered: that is, the Elect, not as yet regenerated.* 4. By grace of Regeneration; according to the saying of Christ to Nicodemus, *Except a man be borne againe of the Spirit, hee cannot enter into the kingdome of God.* Heere to be the Child of God, is to be Predestinated into the Adoption of his Children, *Who haue Predestinated vs to be adopted through Iesus Christ*

John. 11. 52.

John. 3. 5.

Ephes. 1. 5.



Christ in himselfe. Next, to be made actually,  
& indeed the Child of God through Faith;

As many as received him, to them he gave pre- Joh. 1.12.  
rogative to be the Sonnes of God, even to them that  
believe in his name. Finally, by the same Spi-

rit, to be regenerated into the child of God,  
and to put on the nature of the Sonne of

God Christ Iesus, or to put on Christ Iesus  
himselfe, according to the Apostles phrase

of speech; Put on the new man, which after Ephes. 4.24.  
God is created unto righteousness and true holi-  
ness. Now the Priviledges are royall an-

nexed by God to those whom he hath thus  
Adopted his Children. They are the Lords

Heyres apparant, it is the consequent the  
Apostle maketh; 1. If we be Children, we be

also Heyres, even the Heyres of God. 2. Fellow- Rom. 8.17.  
heyres with Christ, so are they surnamed

in the same place: Heyres annexed with Christ. Rom. 8.17.  
3. Yea Kinges at all degrees; so the spirit

speaketh evidently: And made us Kinges Revel. 1.6.  
and Priestes, even to God his Father. 4. All

their Afflictions, Wantes, Offences, are but  
probations, and fatherly Corrections layde

vpō them for their good; as it is written, We 1. Cor. 13.8.  
know that all things worke together for the best,

unto them that love God. 5. They have a cō-  
manding & imperial power over all crea-

tures; yet so, as in this life they have but, Jas. 1.12.  
adow, Right to the thing. In the life that

is to come, they shall have, Jas. 1.12, Right  
and.

and full stare in the verie thing it selfe; world, life, death, thinges present, thinges to come, euen all are yours: Thou madest him little inferiour to the Angels, thou crownest him with Glory and Honour, and hast set him above the workes of thine handes. Thou hast put all thinges in subiection vnder his feete.

6. Lastly, the very Angels are Officers at hand to giue attendaunce vnto them, and to watch ouer their good: Are they not all ministering Spirites, sent forth to minister for their sakes which shall be heires of saluation? Whereto answereth this part of Psalmodie, The Angell of the Lord pitcheth round about them that feare him, and deliuereth them. Hereupon let me speake in the language of David; Seemeth it a small thing that I be Sonne in law to a King, sihencc I am poore and of no reputation? So seemeth it a small thing to vs, to be adopted into the Children of God, being Wormes, and no Men: Behold what lone the Father hath giuen vs, that wee should be called the Sonnes of God. It was a part of high honour done to our forefathers, Abraham, Isaac, Iacob, that God was not ashamed to be called their God: No lesse honour is performed to vs, that

hee

hee is our God, and wee his people: hee  
our Father, and wee his Children. Now  
the Spirit of God, while it inwardly wit-  
nesseth to our Spirit, that is, to our Mindes,  
by illuminating them by the Sun-beames  
of his Grace, that wee are the Children of  
God; hee doth plainly and openly reueale  
to vs, that we were from all eternitie, Ad-  
opted into his Son-ship. For they are not  
by Fayth the Children of God, neither  
are they regenerated into the Children  
of God, or haue put on Christ; who haue  
not first been Predestinated vnto this Ad-  
option.

And heere now to our first Question  
in place, to be ventilated and decided, whe-  
ther a man may know his particuler Electi-  
on. The Papistes say no, without suggesti-  
on of speciall reuelation. A verie erroneous  
and absurd assertion, easily checked by  
Scriptures and Reasons.

By Scriptures, as by the words of Christ  
to his Disciples, *Reioyce that your Names  
are written in Heauen*: But, Ignorant nulla  
cupido, no man reioyceth in a thing either  
vnknowne, or vncertaine vnto him. By  
this Precept of Peter, *Giue diligence, to make  
your election sure*. Now herein what would  
all our diligence doe good, if it could not  
be made sure? Lastly, in this perswasion of  
S. Paul to the Corinthians: *Prooue your felicitie*,

Luk. 10. 20.

2 Pet. 1. 10.

2 Tim. 2. 10.

1 Cor. 13. 5.

Whether you be in the fayth or not? Know ye not your owne felus, how that Iesus Christ is in you, except ye be reprobates? Where it is assumed as a matter confessed, that a man may know his Fayth, and so his Election, Fayth being the infallible marke of our Election.

By Reasons wee confront them in the cause, thus.

1. That which a man is bound certainly to beleue, he may certainly know, and that without notice of speciall Reuelation: But every faythfull man standeth bound to beleue that he is elected, it being the positive precept of God, that wee beleue in Christ: *This is his commandement, that wee beleue in the Name of his sonne Iesus Christ.* To beleue in Christ, being not onely to beleue that we are Adopted, Iustified, Redeemed by him, but also eternally to be Elected in him.

2. Againe we dispute thus. That which is conigned and sealed vnto vs by the spirit of God, of that we may be sure; for then are wee sure of our Leases and Grauntes, when they are sealed vnto vs. But our Adoption, and so by sequell our Election, is sealed vnto vs by the Spirit of God. This Scriptures conceale not, but reueale vnto vs, where they say: *Wee haue receiued not the Spirit of the world, but the Spirit which is of God, that we might know the things that are giuen to*

1. Ioh. 3. 23.

4. Col. 2. 12.

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of God. As in an other place thus: *In whole* Ephel. 1. 13.  
To ye haue trusted, after that ye heard the word  
trueneth, when the Gospell of your saluation, where-  
unto also after that ye beleueed, ye were sealed with  
the holy Spirit of Promise.

If our Aduersaries hereto shall object,  
that this oblation of our Adoption is  
morally by our works, to beare vs in hand;  
that this our knowledge of our Adoption,  
is but coniecturall and probable; wee fur-  
ther answer, that the holy Spirit sealeth  
our Adoption, by begetting in vs, a speciall  
confidence. For when as we heare the Pro-  
mises of God, and withall ruminare and  
meditate vpon them, in cometh the holy  
Ghost in the nicke, inclining the Vnder-  
standing & the Will, to embrace them; and  
then draweth them on to giue consent vn-  
to them, and to rest contented in them:  
Whence ariseth that speciall assurance, that  
we are Gods adopted Children, and that  
wee stand in his fauour.

If further it shall be objected, that the Ca-  
tholike sayth chargeth none, to giue Fayth  
to that, which God neither by written or  
vnwritten Word, or otherwise by Tradi-  
tion, hath intimated vnto vs: and how that  
by none of these wayes, it hath been sug-  
gested that this man *Peter*, or that man  
*Cornelius*, is Predestinated by God: and  
therefore that no man is constrained par-  
ticularly

ticularly to beleue, this or that man to be  
 saued: let them be thus answered, that al-  
 beit this particular proposition, *I am Elected*  
 be not so broadly set downe in the Bible,  
 yet inclsuſiueſy as *Species in ſuo genere*, as Lo-  
 gicians ſpeake, is it there contained. So as  
 by naturall collectiue inference, it is ſet  
 downe in the word by diſputing, in this  
 manner: *Whoſoener truly beleue, are elected:*  
*But I truly doe beleue, therefore I am elected.*  
 The Proposition or firſt part of this Rea-  
 ſon, is the verie Scripture: the Aſſumption  
 or ſecond part, commeth from the Con-  
 ſcience of the beleeuing perſon. The Con-  
 cluſion naturally iſſueth from them both.

3. Our next Argument, ſhalbe thus for-  
 med. The Fayth of the Elect, or otherwiſe,  
 that which we call, A ſauing Fayth, is a cer-  
 taine, and particuler perſwaſion of forgie-  
 neſſe, of finnes, and of eternall life. That  
 Fayth is this reſolute perſwaſion; and that  
 this Reſolution is of the nature of Fayth,  
 Scriptures doe conlude: as where Chriſt  
 ſayth to Peter; *O thou of little Fayth, wherefore*  
*dideſt thou doubt?* As where he ſayth to his  
 Diſciples; *If yee haue Fayth, and doubt not.*  
 As where Saint James moniſteth thus: *Let*  
*him aſke in Fayth, and wauer not.* The Fayth  
 that was ſo much commended in Abraham,  
*He doubted not of the Promise of God through*  
*unbeliefe, but was ſtrengthened in the Fayth.* In

Ioh. 6. 35.

Math. 14. 31.

Math. 21. 21.

Iam. 1. 6.

Rom. 4. 20.

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In the second place, that *Fayth* is a particular perswasion, applying things beleeued, it is thus prooued. The propertie of *Fayth* is to receiue the Promise; so *S. Paul*, *What yee might receiue the Promise of the Gal. 3.14.*  
*Christ through Fayth*: and the thing promised, which is *Christ* with his spirit: of which sayth our Sauour, *As many as receiued him, to them he gaue prerogative to* Ioh. 1.12.  
*the Sonnes of God, euen to them that be- come in his Name*. It is this that giueth vs courage and confidence; these two beeing the worthy effectes of our *Fayth*, as *Paul* teacheth, saying: *By Christ we haue bold- Ephes. 3.12.*  
*nesse & entrance with confidence by Fayth to him*. Boldnesse is, when a sinner dares presse into the presence of God, and not be dismayde with the menaces of the Law, or the vnderstanding of his owne vnworthinesse, nor with the manifold tryalles of the Diuell: and it is more then certaintie of Gods fauour; which a generall *Fayth* cannot breed, as *Papists* would haue it. This generall *Fayth*, without doubt, beeing in *Cain*, *Saul*, *Achitophel*, *Iudas*, and such like; yea, in *Sathan* himselfe, who notwithstanding despaired, and some of them desperately did fordoe themselves, and the Diuell for all his fayth, quinnereth as a Lease tossed with the wind, in the presence of God.

4. Lastly,

4. Lastly, I oppose against them the multiplicitie of instances as very pregnant proofes of the cause congested by S. Iohn in his first Epistle, whose intentiō through the whole Letter is to shew, how a man may ordinarily and plenarily know, that hee is in Gods loue, and so in the state of eternall life. The places are very strong on our side, and they are these: Hereby we are sure that we know him, if we keepe his Commandementes. If we keepe his word, hereby we know that we are in him. In this are the children of God knowne, and the children of the Diuell. Thereby we know that we are of the trueth, and shall before him asseure our heartes. Hereby we know that we dwell in him, and he in vs, because he hath giuen vs of his spirit. These thinges haue I written vnto you, that beleue in the name of the sonne of God, that yee may know that ye haue eternall life.

1. Ioh. 2.3.

vers. 5.

2. Ioh. 3. 10.

vers. 19.

Chap. 4. 13.

Chap. 5. 13.

Now our Aduersaries thus flubber vp an answer to these Testimonies. 1. That none of them doe necessarily imply any such certaintie of Diuine knowledge, in as much as those thinges which we learne by coniectures, we may be sayd to know. This is but an hungrie Answer, by the leaue, and a very miserable shift; which with



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With what facilitie we list, we dissolue  
and doe away. For thus S. Iohn directly de-  
clarereth vs the drift of his Epistle: *These* Ioh. 1. 9.  
*Angels write we unto you, that your ioy may be full.*  
But it must needs be an vncertaine ioy,  
which a doubtfull and coniecturall know-  
ledge doth beget. Againe, this knowledge  
naturally bringeth foorth securitie & con-  
science; as where the same Apostle sayth, Cap. 3. 19. 20.  
*We know that we are in the trueth, and shall be-  
lieve him assure our heartes: and we haue boldnesse  
towards God;* And therefore it can not o-  
therwise, but include an absolute assurance.  
Finally, that hee might apparantly con-  
clude, that this knowledge is a knowledge  
of diuine Fayth, are altogether as infallible  
as it may bee; he commeth in with this in-  
ference in the next Chapter; *We haue knowie* Cap. 4. 16.  
*and beleued the loue that God hath in vs.* Now  
where as our Aduersaries come in with this  
sarioynder, that these tearmes are generall,  
nothing concerning any one in particuler:  
this vntrue that they say: For where as  
Iohn speaketh in the plurall number, *Wee*  
*knowe*, he speaketh of himselfe, and in  
himselfe of the residue of the Church, wrap-  
ped and infolded in the same condition.  
Now hee himselfe knew certainly that he  
should be saued: For Christ, not long be-  
fore he left the World, filled their heartes  
with ioy and gladnesse, partly by repea-  
ting

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ting and renewing the Promise of Eternall life, and of the perpetuall presence of the Spirit; and partly by praying to his Father for them, for their finall preservation: so they might irrefragably conclude their assured saluation, both for the present, and for the life to come.

Thus hauing concluded the affirmation of this Question, let vs now consider what our Adversaries can say for the Negative and Destructiue part thereof.

Iob. 9. 31.  
ver. 28.

1. First, they tell vs of *Iob*, who for his integritie, was without this certainty and securitie of Grace, as where he thus bewrayeth it; *Though I were perfect, yet my soule should not know it; I am affraide of all my works.* I answer by *Hierome*, that heere hee speaketh by way of comparison with God and himselfe, especially when hee entreth into iudgement with the creature, in which case hee disclaymeth his owne righteousnesse, and not being able to abide the tryall; so that that this speech, *My soule should not know it*, is as much as if he should haue sayd, I will not acknowledge or stand vpon my righteousnesse: which is no lesse then the very Angels can say which are already in Heaven, and are heerein aforehand with him. Again, the wordes according to the originall, are commonly translated, and to be read thus; *Am I perfect? I know not my soule*

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*I abhorre my life* : That is, if I take my selfe to be perfect, I haue no regard of mine owne soule : Againe thus, I am perfect in respect of you, & I know not my soule, & I abhorre my life, namely in respect of mine owne righteousnessse: The wordes of the 28. verse are thus to be deliuered: *I feare all my sorrowes,* and not all my workes, as flatte against the Hebrew text, and an exposition which the Popish Translators doe forsake.

2. Next they pleading against vs, from the wordes of the Preacher, thus : *Man knowes not whether he be worthy of Loue, or hatred* : *For all things are kept vncertaine, till the time to come* . But it will not serue their turne, for the translation is not right; for the wordes in the Hebrewes and Septuagint, stand thus : *No man knoweth loue or hatred; all things are before them*. The latter wordes, *All things are kept vncertaine, till the time to come*, come in by intrusion : *Hierome* taketh no notice of them.

Eccles. 9. 1. 2.

Againe, the holy Ghost doth not simply denie the knowledge of Gods loue, or hatred, as though no man could be assured thereof in this life. For to constre the wordes so, the reason of the holy Ghost must be fashioned in this manner : If Loue or Hatred were to be knowne, then it must be knowne by the eternall blessings of God; but it cannot be so knowne, in as much

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as all things come alike to all; therefore  
Loue and Hatred can not be knowne.  
Now so the Proposition is not true: For  
there be other meanes beside the outward  
benefites of God; wherefore the true mean-  
ing of the wordes is, that Loue or Ha-  
tred are not to be considered of, or deter-  
mined by Gods outward fauours. Bernard  
speaketh of this Text thus, that no man  
knowes Loue or Hatred, namely of him-  
selfe; yet that God giues most certaine and  
assured testimonies thereof to men vpon  
earth: These be his owne wordes; *Who  
knowes whether he be worthy loue or hatred  
Who knowes the minde of the Lord? Heere,  
both Fayth and trueneth must needes helpe  
vs, that, that which is hidden in the heart  
of the Father, may be revealed vnto vs by  
the Spirit: and his Spirit giuing testimony,  
perswades our Spirit, that we are the Sonne  
of God; and this perswasion is caused by his  
Calling and Iustifying vs freely by Fayth.*  
Hieromes wordes on this place, (though  
commonly abused to a contrarie sense,) are  
these, That men can not know Loue or Ha-  
tred by the present afflictions which they  
suffer, because they know not whether  
they suffer them for probation, or punish-  
ment.

Bernard. serm.  
de octau. pas-  
cha.

Serm. 5. de  
clodic.

Hieron. in  
hunc locum.

3. Thirdly, they presse vs with these 1. Cor. 4. words of the Apostle, *I iudge not my selfe, I know nothing by my selfe*: Where Paul not priuie to his owne estate, refuseth to pronounce doome of his owne righteousness. But it is manifest by the wordes of that Epistle, that Paul speaketh nothing of his owne persō, or of estate before God; but onely of the function of his Ministrie, and the eminencie thereof against certaine depraues of that calling amongst the *Corinthians*, as *Theodoret*, *Aquina*, and *Lyra*, doe auerre in their Scholies vpon this text. So that where he saith, *I iudge not my selfe*, it is as if he should haue sayd, I assume not to my selfe to stand in comparison of the excellencie of my Ministrie, & dignitie of Apostleship in the sight of God, aboue this man, or that, that is in the Ministrie; the Iudgement is the Lordes, and I leaue it to him to whom it belongeth. So that heere he onely refuseth to value and prize the worthinesse of his Office, though in other cases, he maketh no bones to giue Iudgement of himselfe, as when he sayd, *I haue fought a good fight, I haue kept the faith; henceforth is layde up for mee the crowne of righteousness, which the Lord the righteous Iudge shall giue mee*. And *Chrysostome* on this place sayth, that Paul did not denie to iudge himselfe simply, but onely to this purpose, to bridle others, and

to teach them modestie. And where Paul sayth, *I know nothing by my selfe.*; his saying is not generall, but it is to haue restraint to his defectes, and offences, in the course of his Ministerie: for he was priuie to himselfe, *That in simplicitie and godly purenesse, he had his conuersation in the world:* And hee knew this by himselfe, *That nothing could seauer him from the loue of God in Christ.*

2. Cor. 1. 12.

Rom. 8. 38.

4. The fourth Obiection is thus laide in against vs: There can be no Iustification, where there is not Fayth and Repentance: But no man can be certaine by the certaintie of Fayth of his vnfained Repentance of his sinnes past, and of such a Fayth as God requireth of vs, in asmuch as the worde performes no testimonie of our particuler Fayth and Repentance: therefore no man can be certaine by the certaintie of Fayth, that his sinnes are forgiven him.

Our Answer is this; that a man by his Fayth, should be certaine of his Fayth and Repentance; there is no such necessitie, because the obiection of Fayth is not of thinges present, but of thinges to come; whereas Fayth and Repentance are truely present in all that truely beleue and repent; it will suffice if any man any way be vndoubtedly certaine that he hath them.

And albeit some men fondly feed vpon their owne Fancie, as vpon a Restorative,  
that

that they haue Fayth, and haue it not; as they that dreame that they are great persons, & when they are out of their dreame, finde the contrarie: yet the true beleeu-er, knoweth as well that hee beleueth, as hee that vnderstandeth, knoweth hee vnderstandeth; and as hee that beleueth a man on his word, knoweth hee beleueth him; and as hee that holdeth Monie in his hand, knoweth that hee holdeth it. Wherefore Paul calleth on the *Corinthians*, to prooue *2. Cor. 13. 5.* whether they haue Fayth or no, to insinuate that it is a poynt to be prooued, and discerned of vs: And hee professeth this discerning skill in himselfe, where hee sayth, *I know whom I haue beleued.* And S. Iohn *2. Tim. 1. 12.* maketh it as cleare as the Sunne, *By this wee 1. Ioh. 3. 24.* know that hee dwelles in vs, by the spirit which he hath giuen vs.

And whereas they yrge vs further herein, that albeit we may know that we haue this Fayth, yet we can not know whether it be of sufficiencie or no, for our securitie in this cause.

We answer, that true Fayth not blinded with hypocrisie, in the mediocritie and imperfection thereof, sufficeth to assure vs of our particuler Election, as the least measure of *Manna* fedde them in the Desart, as well *Exod. 6.* as they that came in with *Cornucopia*, and had made greater promise: As a Pallie shaking

shaking Hand could receive the benefite of an Almes, as well as the strongest Arme and soundest Hand of all: As the Flesh, that is the weakest part of man, hath as much vivacitie in it, as the very Bones that are of such solide and firme composition: The sinceritie of our Fayth beeing of more worth with God, then the perfection of it. The Will with God, is the measure of the action; & the Desire of any Grace in God, is the very Grace it selfe. He that hath but a Will to serve God, hath the Spirit of God; and hee that hath the Spirit of God, is in Christ: and hee that is in Christ, shall never see damnation. God will approove his owne workes which he hath wrought in thee, and will not reiect thee for thy worke.

5. A fift Obiection throwne vpon vs, hath deduction from such Scripture authorities, as commend *Fear* vnto vs; the contrarie qualitie (as it should seeme to this godly securitie of Conscience) that this Doctrin of the Knowledge of our particular Election seemeth to implice: as where Salomon sayth, *Blessed is the man that Feareth alway*. As where Paul sayth, *Workes yem saluation With Feare and trembling*. As where the same Apostle sayth, *Thou standest by Fayth, be not high minded, but Feare*. As where the royall Prophet in the Ode, sayth, *Serve the Lord in Feare, and reioyes in trembling*. Vpon which

Psalm. 128. 14.

Phil. 2. 12.

Rom. 1. 20.

Isa. 2. 21.



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which places, *Scapleton* croweth as a Cocke on the dunghill, out of the aduantage that he presumeth he hath against our Doctrine, which he sayth, giue the foyle to our counterfeite Fayth, of our perswasion of Gods Loue not possibly to be lost; and to the opinion we hold of the indeleble Fayth of the Elect: and to all our Diuinitie of the certaintie of Grace and Saluation. His Sophistiation and fallacie, is thus framed: Where there yet remaineth to the beleeuers, and to him that standeth in the Fayth, matter of feare, there this conceived Beliefe of ours, this Fayth inexpungible, this presumptuous assurance, can not haue a place. His reason is; because nothing is more aduerse to Securitie; then Feare; nothing more destroyeth this our certaintie of Saluation, then this our facilitie of possibilitie of falling from Grace: neither may that be deemed indeleble, that is in such danger and hazard to be lost. But the *Apostle* (sayth he) striketh with feare, yea such as beleue, and stand in the fayth; therefore in this securitie of ours, there is an absolute nullitie.

I cannot greatly blame him for his dowie dispute, to keepe vs still in suspense of our Saluation; for the Doctor knoweth well, that all their questuous occupation whereby they liue, is in the life of this their lux-

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ate doctrine, and how that if this our diuinitie should stand, they might burne their Bookes, as the Bookes of curious artes were serued, spoken of by *Luke* in the Actes of the Apostles: for the whole masse and waight of all their building, their Purgatorie, Masse, Indulgences, Satisfactiones, Merites, and the whole Papacie, leaneth vpon this base, of base minded Doctrine, doubtfulnesse of saluation; without which doubt, out of doubt all would come tumbling downe with a witnessse, at the sound of this our Preaching, as the Wallles of *Hiericho* sometimes did. at the noyse of the Trumpets of *Rammes* hornes.

But I answered *Stapleton* in his Argument, that the Assumption of his Sillogisme, is faultie two wayes. 1. First, for that the Apostle doth not put feare into the heartes of the faythfull standing in the Fayth; but only such as make detraction frō the Faith; such as our Hipocrites, and seruers of the times: such as neuer indeed beeing in the Fayth, can not carrie or stand in the Fayth. Secondly, he doth not affright the faithfull standers in the Fayth, with the terrour of their fall, but onely monisheth them to that feare which consisteth in modestie and humilitie. *Bellarmino* in his Bookes of *Iustificacion*, to establish this *εὐχρη* of the Sophisters, and to overthrow or r'position of the

the certaine knowledge of our Predestination, vseth the selfe-same argument, more briefly framed, thus: *Where feare is, there is assurance: but we are all willed to feare, therefore there is no assurance.*

The Proposition is true vnderstood of the seruile feare, vnable to stand with this assurance: for this feare is in the Diuels, who belecue and tremble: But as it hath reference to the filiall feare, which is a feare of God, of modestie, of humilitie, it is erroneous & false: for it is in the nature of this feare, not to quench, but to kindle Fayth, to conserue, and to increase it. Again, there is, *Fallaciation cause*, in the Minor: For we are commanded to feare not by doubting of Grace, but by auoyding of sinne, pride, and displeasure of God. Thirdly, those threatens and terrours, are indefinite, peculiarly respecting Hypocrites lurking in the Church, who belecue, and stand by that Fayth onely, *Qua creditur*, which is beleueed in the profession of the doctrine: but they doe not beleue, & stand in the Fayth, *Qua creatur*, in the which it is beleueed, that is, in the assurance of the heart: Now, of such onely is the Minor to be taken, and so wee giue them the whole argument of such as are truely faythfull, it is false.

The Consequent rayed out of this sentence to the *Philippians*, *¶ Worke your saluation with*

*With feare and trembling:* Therefore the faythfull may feare their fall. Becing applyed to the feare that is cautelous and carefull, is not to be denied: For the faythfull must feare; that is, take heed they fall not, and foresee that they plunge not themselves through securitie, into vtter perdition. This feare, Fayth it selfe naturally doth beget; and this Care, is the Tribute that is due vnto it. But as it considereth the feare of doubt, and distrust of Gods grace, the Antecedent is vntrue; for the Apostle by exhorting men to such feare, should derogate from the Promises of God, and to giue the lye vnto him. Therefore both *Tellarmino* and *Stapleton* doe but wrangle with the Apostles argument. This feare of working of our saluation, is not in respect of Gods mercie forgiuing our sinnes, but in respect of vs and our nature; which is euer apt to turne aside from God.

There is a threefold feare. 1. Of Nature. 2. Grace. 3. Distrust. 1. That of Nature is that, whereby the nature of man is troubled with that, which any way strueth against it; and therefore auoydeth it. 2. Feare of Grace, is that mother Grace of all others, which *Salomon* calleth, *The beginning of Wisdom*; and it is a kind of awe or reuerence vnto God, as considering how wee are in the presence of God, in all thinges wee doe.

3. Feare

3. Feare of Distrust, is that melancholie and cruell feare that stabbeth the heart with the sword of Gods Iudgements, in the sense, and sight men haue of their sinnes, without hope of recouerie. The first of these three, was good by Creation; and therefore our Saviour was not free of this, for it is written of him; *Hee began to feare*. The third is naught; called a Seruile feare. The second is that which is so often commended and commaunded vnto vs in these, and such like authorities of Scripture; whose nature is onely to make vs more warie and heedfull of our selues, that wee runne not into sinne, while we consider our owne Infirmities, and Gods eternall Iudgements. And this kind of feare, as well as the first, agree well enough with the certaintie of Fayth, and can stand together. In one and the same respect, they will not combine; but in some diuersitie of Nature and Reason; they goe hand in hand together. The Saintes of God on the one side, are smitten with feare, while they recount their so manie and so fearefull falles; and withall, consider how the mouth of the Law condemneth sinne, the hand of God striketh; how he spared not Angels, Kingdomes, Cities; nay not his owne Sonne, being in the similitude of sinfull flesh: On the other side, while they regard the Promises of God,

and

Marc. 14.

and called to minde the tender mercies of God which haue beene euer of old, they receiue comfort, and expell all feare; and they set sure foote in the Sanctuary of the Lord; Diuerse causes, breed diuerse effectes in the mindes of men: A man that is in the toppe of an exceeding high Tower, while his minde is intent vnto nothing else, but how he may be in danger to fall, and so wholly looketh downward, he cannot but feare; but while hee considereth that the place where he standeth hath such Barrements about, and that hee is so mured on with a Wall that hee can not fall, hee easily doth ridde himselfe of this feare.

6. The sixth Obiection is thus moued: To beleue that our finnes are forgiven vs, is no Article of our Beliefes; and therefore wee haue nothing to doe to beleue it.

I answerethem, it is, vnder those words, *I beleue the forgiveness of finnes*. I conclude it thus. The Diuell beleueth generally, and ingrosse that God pardoneth the Church their finnes: but we are to wade further into the Fayth then the Diuell, and apply this remission of finnes, euerie one of vs particularly to our owne soules. If the Papistes will not haue their Catholicke sayth to be better then the Diuels, let them for all vs, keepe their Fayth to them selues.

7. The seventh Obiection standeth thus

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In respect of Gods Mercie, wee must hope for Saluation; but in respect of our unworthinesse, wee must doubt the Promise of the Remission of our sinnes, not being independant, but conditionall thereafter according as our workes be.

Wee answere first; Wee may not at all lawfully doubt of Gods Mercie, because doubtfulness is not of the nature of Fayth, but rather a naturall corruption. 2. If wee consider our owne vnworthinesse, it is out of all doubt we must be out of all hope; and despaire of our saluation. St. Paul teacheth, Gal. 3. 10.

*They which are of the works of the Law, are under the curse; And so he speaketh in his owne case, of his owne workes of grace, in this 1. Cor. 4. 4.*

*we are not iustified. So David being out of all doubt of his owne deserved damnation, sayth ingenuously thus Enter not into iudgement with thy servant O Lord, for no flesh shall be iustified in thy sight. Also, the regard of our*

*owne vnworthinesse, is no preiudice to the resolution of Gods mercie in Christ. For true Fayth maketh an entrance vnto God with boldnesse, even for those persons that are unworthy in themselves. The Condition*

*that confessed himselfe unworthy vnder Math. 8. 2.*

*whose rooffe Christ might enter; yet is he Luc. 15. 1*

*suppliant to Christ for his Seruant. The*

*Prodigall Sonne that acknowledged him Luc. 15. 10, 13*

*selfe a capitall sinner against Heaven, and his*

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his father, yet tooke vp good heart, & went to his father. The *Rubric* smote his heart, & pronouced him selfe a sinner at all hands, yet doubted he not to goe into the Temple to pray that his finnes might be forgiven him. Our Fayth should be as the Fayth of *Abraham*, Who *belieued vnder hope, against hope*, whatsoeuer our vnworthinesse be, neuer to cast downe the Sheild of the Fayth, which we haue towards God, which defendeth the place where the heart doth lie, and the Helme of Saluation, which couereth our head in the day of Battell. Fayth consisteth not so much in the sense of Gods mercie, as in the apprehension of it; which apprehension may be when there is no sense of it. This appeareth by *Iob*s example, where he sayth, *Though he slay mee, yet I will trust in him*: Where he sheweth the force of his Fayth; yet what little sense he had of Gods mercie when hee so spake, may appeare by that hee sayth immediatly after, *Wherefore hidest thou thy face, and takest mee for thine enemy?*

The Christian sometimes feeleth Fayth, and sometimes feeleth none; that is, at that time when God first calleth him: and in the time of temptation. Heere a man may marueyle how one may be a Christian, who hath no grace or goodnesse in himselfe. But it is no marueile, for it is with him,

*Iob. 13. 5.*

*verf. 24.*



as it is with an Infant and young Child; who albeit yet hee hath not vse of reason, yet is a creature reasonable. A man that is in a swonde, hath no sense of life; yet is he not dead. Fayth beleeueth the Promises of God, yea when we feelee the contrarie, and in one contrarie, beleeueth an other. When we feelee our sinnes, wee beleeuue our Iustification. When we feelee our wretchednesse, we beleeuue our Blessednesse. When we see nothing but eternall death before our eyes, it maketh vs beleeuue our euerlasting life. When we apprehend Gods anger, and feelee him our enemy, it maketh vs to take hold of his louing kindnesse, and to put our trust in his fatherly goodnesse. When Christ was forsaken of God, yet then hee called him his owne God; *My God, my God.*

8. An other of their Obiections standeth thus. There be many sinnes vnknowne to vs, and so also vncertaine whether they be pardoned vnto vs.

I answer, that they ground vpon a foundation that will fayle them: For that a man can not be assured of the Pardon of his sinnes, though some of them be vnknowne, is a false ground I make it plaine thus: It is in the case of Faith, as it is in that of Repentance. But there may be true Repentance of sinnes that are vnknowne. God will haue a particular repentance for particular kno-

when sinnes: but where they are hidden and vnknowne to vs, hee taketh in good part at our handes a more broad and generall Repentance. Of this we haue example in *Dauid*, where he sayth: *Who can tell how oft hee offendeth: O cleanse thou mee from my secret faultes*: Were it not thus, we were in wofull case: for neither *Dauid*, nor any one else, might be saued. For though *Dauid*'s repentance of his knowne sinnes of Murder, and Adulterie appeareth vnto vs, yet wee finde it not in his Historie, or else wherein holy Writte, that he particularly repented his poligamic, his multiplicitie of Wiues and Concubines, which in all probabilitie with the custome of the times, he drunke vp as men doe Wine out of Bowles with all facilitie, and so in the common reputation that it had, that it was no sinne at all; it is likely enough of that, he repented not at all, especially while he considered the supereminencie of his person that he was a King, and by that had as good priuiledge and a libertie for this, as any common person; yet because Scripture determineth him a man chosen of God, a partie saued, it is peremptorily concluded, that this sinne is pardoned. Therefore when God pardons the knowne sinnes of man, whercof they doe in particuler repent, hee doth withall pardon the rest that are vnknowne.

It is vnderstandable Diuinitie, that hee that certainly and truely knoweth that but one sinne is pardoned him, hee hath before God, all his sinnes pardoned him whether knowne or vnknowne: wherefore the ignorance of certaine sinnes, cannot prejudice an vnfallible assurance of the pardon of them all, and of his owne saluation:

9. Moreouer, whereas it is thus objected vnto vs, that this proposition of ours is not of the nature of an Article of our Fayth, to be so carryed away hand-smooth as that, and therefore that it can not perswade vs as that.

I answer, that the partie that will be satisfied, must as Readfastly beleue his Saluation, as the Articles of the Creed: Because the Promise of life, and the Commaundement to beleue it, and apply it to our selues, are indiuidually conioyned, and can not be deuided. Fayth speaketh in the phrase of *Dauid*: *I am thine, O saue mee*. And it pronounceth as *Paul* doth: *I am perswaded that neither Life or Death, neither Angels, Principalities or Powers, or things present, or things to come, are ever able to separate me from the love of God, which is in Christ Iesu our Lord*. It talketh as the Spouse in the *Canticles* in effect, in this zealous affect: *Love is strong as death, Iealousie is cruell as the Grave: The Coales thereof are fierie Coales, and a vehement flame*. Much Water

*Phil. 1. 9.*  
*Rom. 8. 38.*  
*Cantic. 8. 6.*

Water can not quench Loe, neither can the Floods drowne it. If a man should giue all the substance of his house for Loe, they would greatly contemne it.

Two thinges are required of vs to beleeue truly. First, to vnderstand a thing: Secondly, to giue our consent vnto it, as vnto that which is true. Therefore Fayth is called, *Tota copulativa*; and therefore hee that denieth but one poynt of Fayth, maketh hauocke of them altogether.

Againe, to beleeue is one thing; to beleeue in this or that, is an other thing, and it containeth three actions of the person beleeuing. 1. To know the thing. 2. To acknowledge it. 3. To haue trust in it. So that this knowledge is not naked, and generall. For the Diuels haue such knowledge; but it is more speciall, by which wee know God not onely to be God; but to be my God, whereby I put my confidence in him.

2. Secondly I answered, that this Fayth whereby we are to beleeue our owne saluation, to consider of it in the proper and true nature of it, is as certaine as that whereby we beleeue the Articles of Fayth. For whatsoever wee pray for, according to Gods will, that wee are aswell to beleeue that wee shall obtaine, as we doe beleeue the Articles of the Fayth. This is flatte ly that which  
Christ

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Christ sayth: *Whatsoever yee desire When yee* Marc. 11. 24.  
*pray, beleeue that yee shall haue it, and it shall be*  
*done vnto you.* But wee put vp our Prayers  
for the remission of our sinnes, and for life  
euerlasting: And therefore lay hold vpon  
the certaintie thereof, as vpon the Article  
of our Christian Fayth. If God should par-  
ticularly say to thee or mee *John*, or *Peter*,  
beleeue in mee and thou shalt be saued:  
Should not this commaundement be as for-  
cible a binder, as any Article of our Fayth?  
But the Minister lawfully called in the  
name of God, when hee preacheth Gods  
word, it is all one as if God should speake  
from Heaven particularly vnto him, and  
make promise vnto him of eternall life:  
for wee are in legatiue commission from  
God, to runne vpon this his arrant vnto  
you, according to that Saint *Paul* sayth:  
*Now then are we Ambassadors for Christ:* 2. Cor. 5. 10.  
*as though God did beseech you through vs,*  
*wee pray you in Christes stead, that yee be*  
*reconciled to God.* We come to the *Th* one Heb. 4. 16.  
*of Grace*, in the certaintie of fayth boldly,  
*that we may receiue Mercie, & find Grace,* Heb. 10. 35.  
*to helpe in time of need.* And wee Cast not Ioh. 3.  
*away that confidence which hath great re-*  
*compence of reward.* Our Fayth is not one-  
ly in *Cognition*, but in *Agnition* likewise, in  
C. ac.

## The way to Heaven.

ph. 3.

ph. 6.

acknowledgement, as well as in knowledge. Inquisitiue fellowes, like *Nichodemus*, puts vp questions; *How can this thing be?* or as the *Jewes*, that came in properly with their spoake, *How can he giue vs his flesh to eat?* by beeing thus busie, euidently doe bewray themselves, that they doe not belecue. Wee may lawfully aske of the virgin *Mari*e, how this may bee, that wee may be instructed? But we may not come with Interrogatories in the case, to nourish doubtinges.

Rom. 12.3.

3. Thirdly, albeit Fayth it selfe be the same, and common to all; yet is it not so in the measure of it: But in some, it is of greater, in some of lesser quantitie; *As God hath dealt to euery man the measure of Fayth*. The Seede that was throwne vpon the good Ground, came not vp alike, but in seuerall plottes verie disproportionably, in some thirtie, in some sixtie, in some an hundred fold.

It is with Fayth as it is with the body of man. First we are Infantes, then we increase in yeares and strength: We are first Infants in Christ Iesu, and by degrees grow from Grace to Grace, vntill wee come at last to that height & strength, as wee grow strong in the Fayth with *Abraham*.

There is a Positiue, and a Superlatiue Fayth. The Positiue is that, which otherwise

wife is tearmed *ολας πιστις* A little Fayth,  
*Quoddam*, rather then *Quantum*, sampled  
 by our Saviour to the graine of Mustard *Math. 17. 20.*  
 seed, the least of all Seedes; which being  
 put into the ground, groweth into, First, an  
 Hearbe. 2. the greatest of all Hearbes,  
 3. yea into a Tree. 4. into such a broad  
 Tree as the Birdes of the Heauen make  
 their nestes in the branches thereof; compa-  
 red by the Prophet *Isay*, to smoakie Flaxe. *17. 42. 3.*

The Superlative Fayth is that, which is o-  
 therwise stiled *κατασκευαστις*, An absolute As-  
 surance, as not being onely a certaine and  
 true perswasion, but plenarie & compleate.  
 But this least degree of Fayth of this Posi-  
 tive kind, this beginning or rudiment of  
 Fayth, this smoakie Flaxe which hath no  
 Fire in it, of that weaknesse as it giueth nei-  
 ther heate nor light; Christ will not quench,  
 but will make it gather strength, and waxe  
 into a Fire; so that we will doe our part, and  
 vse the meanes that serue to increase it, by  
 diligent meditation vpon the word of  
 God, earnest and ardent Prayer, and such  
 other holy exercises, appertaining to the  
 furtheraunce of our Fayth.

This litle Fayth may be thus described;  
 when one in the humilitie of his heart hath  
 not yet a sense of the certaintie of the remis-  
 sion of his sinnes, and yet notwithstanding  
 perswadeth him selfe that they are such as

may be forgiven him, his soule desyring  
forgiuenesse of them, and therefore prayeth  
vnto God that he would forgive them, and  
giue him strength euer after, to forsake thē.

The Superlative Fayth is the full strength  
and maturitie of Fayth, which dissolueth  
all doubtres, and is not onely in nature cer-  
taine, but also a large and plentifull per-  
swasion of Gods mercie in Christ; of which  
we gaue you examples before in *Abraham*  
and *Paul*. By the first Fayth intricated with  
doubts, men doe as certainly belecue their  
Adoption, as the Articles of their Fayth;  
but not so firmly and fully. By this larger  
Fayth, remission of sinnes is not onely as  
certainely, but also as fully beleueed, as any  
Article of Fayth.

To end Obiections, & so our first Que-  
stion, we will iustifie our Doctrine by suf-  
frages of Fathers, because it is obiected to  
vs by our Aduersaries, that this poynt  
of the infallible and speciall certaintie of  
Election, is generally disauowed and con-  
demned by the Fathers; though otherwise  
in matters of Fayth, wee hang not on their  
sienes, the word of God, being the onely  
rule and square of our beliefe. *Securj est os  
caro et sanguis*, sayth *Tertullian*; Let flesh  
and blood be secure, and take out their *Qui-  
etus est*. Would ye know why wee should  
be secure? *Ambrose* telleth you that you  
haue

Tertull de  
resurrectione.



## The way to Heauen.

haue good cause so to be, *Securj quia credunt* Ambros. 1. 1.  
*securj exemplo Abrahamæ*: They are secure, cap. 4. et. 1. 1.  
because they doe beleue, they are secure af- ad Rom.  
ter the example of *Abraham*. So doth S.  
*Augustine*: *Securus de remissione, securus de pro-* Ang. de verb.  
*missione*; Secure in our Pardon, secure in domini  
the Promise that is made to vs. To whom term 3.  
subscribeth *Gregorie*, as he is cited by *Cass-*  
*ianus*, *In penitente, quædam de presumptione venia* De quadrip.  
*securitas nascitur*: In the penitent person, a in the pag. 22  
certaine securitie is begotten out of the  
presumption of a Pardon. And *Augustine*  
liketh well this Presumption, *Bona presump-* August. in  
*ti, sed moderata*; It is a good Presumption, Plal. 39.  
but moderate. Heare further what *An-*  
*gustine* sayth; *Interrogo te (peccator) credis ne* Aug. de verbis  
*Christo vel non? Dicis credo, quid credis? Quod* Domini  
*liberè potest tibi remittere omnia tua peccata: Et a-* lermo. 74  
*ber quod credis*: I demaund of thee (O sin-  
ner,) Beleeuest thou in Christ or not? Thou  
tellest me thou beleeuest. I aske next, what  
doest thou beleue? Thou answerest, that  
hee can pardon thee all thy sinnes. Thou  
hast that which thou beleeuest. *Bernard*  
speaketh effectually to our cause in hand,  
thus; *Si creas peccata tua non posse oblitari* Bernard. sermo  
*nisi per eum contra quem peccasti, bene ages, sed* de Annuntia-  
*ultrius progredere, et crede eum remissis tibi pec-* tione.  
*cata tua. Hoc est testimoniū quod spiritus sanctus*  
*dat in cordibus nostris, dicens peccata tua remis-*  
*tuntur tibi. Nam si Apostolus putat hominem*

## The way to Heaven.

*Iustificorj gratis per fide m*: If thou beleueest that thy finnes can not be blotted out, but onely by him against whom thou hast sinned, thou doest well: But proceed further, and beleue that hee hath forgiven thee thy finnes: For this is this witnesse, that the Spirit of God maketh in our hearts, saying, Thy finnes are forgiven thee; for so the Apostle taketh a man to be justified freely by Fayth. The *Papists* beeing choked with this place, fumble vp this answer; that *Bernara* doth not say, that we ought to beleue the remission of our finnes absolutely without respect of workes; but that he requireth our repentance as a signe by which this Perswasion is wrought. But wee answer them, that he doth perspicuously auerre, that the generall Fayth, by which the fundamentall matters of Religion are beleued, is onely the Beginning, and Rudiment of Fayth; and therefore sufficeth not, vnlesse we goe further, and apply by Fayth this Grace of God vnto our selues, simply without reference to any tradition of our side.

*Martinus Felix* singeth the same songe with the former; *Securj spe futura resurrectionis*: Wee are secure vnder hope of the Resurrection to come. *Cornelius* Bishop of *Nicomis*, one of their owne side, speaketh *cap. 2. ad Rom.* loudly and liberally for vs, in this wise:

Qui

*The way to Heaven.*

*Qui in Christo Iesu sunt, nihil habent, unde timere debent:* They that are in Christ Iesu, haue nothing whereof they should be a-frayde, *Si quidem securi sumus de salute,* Inasmuch as they are secure of their saluation.

*Antonius Marinarius* in the Chapter holden at Trent, durst stand soorth and preach not onely of the doctrine of the certaintie of Saluation, but also of our securitie therein, speaking in this wise: *Ab operum nostrorum gloria auersi, in illius patris clementia et voluntate, et in perpetuum conquiescimus.* Item, *indubitationis labyrintho non errant, qui per Christum adepti sunt iustitiam: sed in securitate mentis, in pace conscientia, in letitia cordis audent dicere, Abba pater:* Wee wholly draw our mindes from any confidence in our owne workes, and repose our trust in the louing kindnesse and goodwill of our heauenly Father for euer. Also, they erre not in the maze of mistrust, who haue obtained righteousness through Christ, but they dare boldly say in the securitie of Minde, peace of Conscience, ioy of Heart, *Abba Father.*

The same Doctor in the same Councell, Concil. Tri-  
was thus peremptorie in this poynt, protedent. Act. 1.  
fing of his owne Fayth herein on this wise. Anno. 1546.

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*Si Calum ruat, si Terra euanesca; si Orbis dissoluatur, praeceps ego in eum erectus ero; si Angelus de caelo aliud mihi persuadere contendat, dicam illi, anathema: O felicem Christiani per hoc est fiduciam:* Though Heaven should passe away, the Earth consume to nothing, and the whole World should be dissolued, I shall erect my selfe towards him. And though an Angelicall Doctor from heaven should goe about to perswade me otherwise, I should tell to his head, that he is accursed. O the happie assurance of a Christian soule.

*the Oration.*

The very *Tridentine* Catechisme thus speaketh in our cause: *Fides est quae preces fundit, preces facit, ut omni dubitatione sublata, stabilis ac firma sit fides:* It is Fayth that powreth out Praiers, conceiueth Praiers, that all distrust remooued, our Fayth might be firme and stable.

Some of the best of the bunch of *Papists* doe preach, and publish this true certaintie, and holy securitie that wee speake of. At *Trent* this cause hath been throughly canvassed, not by volue of wordes, but by volumes of Bookes. *Catharinus* is our Champion against *Dominicus Soto*; in which Booke of his, he telleth vs, how the Schoolemen are divided in this Doctrine; how they preferre their owne Reasons, and their vaine

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vaine Philosophie, before the holy Scriptures, and so turne aside out of the right way. They distaste these wordes of Securitie, and Certaintie: but they should relisse them the better, if they would beare in minde this text out of *Isaiah*; The werke of righteousnesse shalbe peace, euen the werke of Iustice, and quietnesse, and assurance for euer. [Isa. 32.17.]  
They are tearmes the Fathers commonly take vp, as in the precedent instances you haue heard. Cyprian admireth we should otherwise speake or thinke, where he saith: *Cyp. de mort. talit. serm. 4.*  
*Et tu dubitas, et fluctuas? Hoc est Deum omnino non noscere. Hoc est Christum, credentium magistrum, peccato incredulitatis offerdere. Hoc est in Ecclesia constitutum, fidem in domo fidei non habere: Doeſt thou doubt and wauer? This is altogether not to know God. This is to displease Christ the Maister of the Faythfull, with the sinne of Incredulitie. This is to be in the Church, and to denie the Fayth in the very House of Fayth.*

In respect of the indiuiduall societie that is betweene the Flesh and the Spirit, doubts and quaimes must often arise and come vpon our heartes, and trouble our Fayth. Incredulitie betweene times, will assault euery man; when his Fayth is at the best, the sensuall part of man euer coucting against the Spirit; but Fayth will quiet all these brawles and broyles at the last, be our Faith neuer

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neuer so eclipsed with Cloudes, tossed with Tempestes, winnowed by Sathan, driuen at by the Dartes, and all the fierie Dartes of the Deuill; though brought into an agonie, bloodie sweate, and extasie, as Christ was in the Garden, and on the Crosse; yea, though almost brought to vtter desperation, the very brimme and introduction into the Hell of the damned: then God seemeth to stand a farre off, and to hude him selfe in the needfull time of trouble: to stop his eares with Waxe, and not to heare vs, though we make many Prayers: to hold his hand still in his boosome, and not to plucke it out in our extremities, Fayth being the victorie that overcommeth the whole World: and so wee conclude this first Question; Whether one may be certaine of his particuler Election, affirmatiuely as ye haue heard, and put it out of question, with this ioyfull acclamation of the Prophet; *Blessed be Goa that hath shewed vs so great kindnesse in a strong citie*: That hath set vs in this inuincible fortresse, of Fayth, so that we may cast out our Gantlet, and prouoke all our enemies to the field, and to the foyle; so that neither Life, nor Death, neither Principalities nor Powers, things present nor things to come, nor any things else in the nature of things, can make a separation betweene God and vs.

The

*The way to Heaven.*

The second Question now vnder our decision, is; How our particular Election may be knowne?

There be two wayes of knowing it.

1. First, by going vp as it were to Heaven, there to prie into the very priuities of God: and then to come downe, and to come into our selues. But we disclaime this course, as pernicious & perillous, God hauing drawne Curtaines of blacke Cloudes and Darknes

ouer his Tabernacle round about him: *Ad Bernar. serm. Deum accedendum non irimendum*; Wee may 31. in Cantica,

come to God, but not, *Concursato christu pia- ter viam*, Wee must not rush violently into his presence Chamber. 2. Secondly, by the contrarie, by descending into our heartes, by going vp from our selues to Gods eternall Counsaile. This is the way chalked out vnto vs, which we may safely walke; which teacheth vs by tokens in our selues, to gather what was the eternall Counsaile of God touching our saluation.

These tokens are two; not taken from the Primitiue causes of our Election: but rather from the latter effectes thereof. 1. The testimonie of Gods Spirit. 2. The workes of our Sanctificatiō. This is prooffe enough in Law: For the Law hath spoken it: *In the mouthes of two or three Witnesses shall euery thing be confirmed*. The Spirit of God is a Witnesse for the nonce, the best that is in

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Heaven, sealing the certaintie of adoption in our heartes, with the finger of his grace, it beeing further confirmed vnto vs, vnder the Signet of the blood of the Lambe. An inferiour Witnesse by farre, might haue serued sufficiently, for the perswasion of this matter. As an Angell from Heaven, addressed to Man, and dispatched to our Forefathers in the times of old: Nay, If a King out of his Throne should commende a Man, what Subiect durst oppose himselfe to that opinion? Now if wee receiue the testimonie of Angell, or Man, that is great: The testimonie of God, is greater, as the supremest essence, our best Schoolemaister that teacheth vs to pray, that holdeth vp such as pray by the head, by the hand of his promises: That is as good as his word, and keepeth his promise for ever, that witnesseeth the same by his inward motions, and operation in our heartes. An Angell, for all his Spirituall intelligence, must not compare in any sort with the holy ghost, in knowledge of the vnsearchable secrets of God: The Holy Ghost can lesse deceiue vs, then an Angell, as beeing the vncreated trueth it selfe, which leadeth into all trueth: Moreover, the testimonie he performeth, is beyonde all comparison, because it resteth not in the eare, so to runne into the ayre, but keepeth residence in our Raynes, and Veines,

1. Cor. 13. 10.

Joh. 16. 13.



Veines, hath a Chayer in our heartes, witnessing to our Spirits, that we are the Children of God, by speaking, shewing forth his power, and by praying in vs. Adde heereto, that this Spirit hath indiuiduall commerce with our Spirit, neuer departeth from vs: Hee taketh not vp the Temples of our bodies as an Inne for a short time, and be gone; but as an House, wherein he is minded to continue, assuming to himselfe the whole regiment of them; as a Lord that commeth to dwell in an House, disposeth of that House after his owne pleasure. Now as touching his Substaunce hee dwelleth not in vs; the infinite Spirit of God being not to be cooped vp in the narrow and straight Roomes of the Bodie, and Soule of man, but onely in his operative power with vs, hee keepeth his residence.

The *Papistes* vildly derogate from the sufficiencie of this Testimonie, while they mince and minish it after their owne manner; while they frame, in the forge of their Fancies this deuise, that this Witnesse of our Adoption is onely in some comfortable sense and feeling of Gods fauour, being such as is weake, and oft times deceiueable. But by their leaue, it is much more then a bare and naked feeling of Gods fauour: For it is called in holy Scripture, *The Pledge*

and

2. Cor. 1. 22.

and Earnest of Gods Spirit in our heartes; and therefore it is sufficient to preuent and take away all arguments of doubting: as in a Bargaine and stipulation, the *Earnest* that is giuen, is the binder of the Bargaine on both sides, and makes it out of question. *Bernara* sayth, That the Testimonie of the Spirit, is a most sure Testimonie.

As concerning this Testimonie of the Spirit of God, two Questions would be scanned. 1. How it may be distinguished from the Spirit of Illusion, that is, from presumption. 2. By what meanes the Spirit of God giueth a particuler testimonie in a Mans conscience, of his certaine election.

1. For the first, wee are to know, that as there is a certaine perswasion of Gods fauour from the Spirit of God: So Sathan hath his sleighes, whereby he soweth Pillowes of Presumption to mens Elbowes, suggesting pleasings and leasings vnto vs. This Presumption commeth to vs by kind, as we are men, as a naturall and ineuitable euill, which hath a shew of Fayth, but denieth the power of it. And this counterfeite-mocke qualitie of pretended Fayth, is more common then the true and liuely Fayth indeed. This wee see dayly in the common carelesse people: For if any of them shall be asked, what they thinke of themselues, whether they shall be saued or

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no? they will wipe their mouths with their Handkerchiefe, and say, yea, without all doubt; so that if there were but few in the Countre to be saued, they perswade themselves, that themselves are those persons: For why, he hath alwayes orderly kept his Church, euermore beleeued, and haue done no man wrong: These, and such like misfashioned Fancies, easily with such vnskillfulnesse, goe for good and lawfull Fayth. But such men would be vnmasked, and this Musler that couereth their eyes and lead them blindfold, is to be taken from them. Wherefore I answer to the Question, That the Spirit of God is many wayes to be decerned from the Spirit of Presumption. 1. First, by a full perswasion the spirit of God giueth: for the holy Ghost doth not barely word it, but thoroughly worketh it, by force of perswasion; which is not in the power of Nature so to doe. 2. Secondly, by the manner of Perswasion: for the holy Ghost disputeth not from the workes or worthinesse of man; he draweth not the waters of life vnto vs, from such shallow Welles, but he draweth deeper then euer *Jacobs* Well was, euen from the profound and bottomlesse Fountaine of Gods loue and fauour towards vs; and no other kind of Logicke doth he vse with vs. This is a course that Sathan can not skill on; he hath  
no

no will vnto it : it is quite crosse, and contrarie vnto him. 3. Thirdly, by the effects of that Testimonie : For the Perswasion that ariseth from Presumption, is cold and dead ; but that which hath descense from the Spirit of God, is liuely in operation : for such as are possessed with this Perswasion, that they are the Elected & Adopted Children of God, they will loue God, repose their trust in him, call vpon his name, & that with their whole heartes : and in regard of their loue to him, they will loath sinne, and euery thing else that agreeth not with his will. The Effectes whereby wee know the true Spirit from the counterfeit, are two ; noted downe by *Paul*, where he sayth, *The Spirit maketh vs cry, Abba* (that is) *Father*. The first, is to pray with such intention of Minde, and contention of Sinnewes and Sides, with groanes and sighes, as though a man would fill Heauen and Earth : A principall knowne marke of the Spirit of Adoption, neuer to be found in the Presumptuous rechelesse sort, who pray but at Good times ; and when they pray, they heare not their Prayers, their Spirit dieth in the Ayre, before it can pierce the Cloudes, and ascend vp to Heauen where God is. The Church hath their Bodyes, but their Heartes are at home. They bleat out the Lords Prayer, the Creede, and ten Commandements, with their

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their lippes : but their God is their Gold,  
their mindes are on their Mony-bagges,  
or else they wander in their extrauagant  
thoughts, as the Prodigall Sonne *In lingu-*  
*quam regionem*, in a farre Countrey. They  
pray as though their heartes and tongues  
were strangers; drawing neere him with  
their lippes, but standing along aloofe off  
with their heartes; praying, & in the meane  
while leauing their Spirit asleepe: or if they  
awake it, they leaue it, as Christ did his Dis-  
ciples for the time. Their Altar is without  
Fire, their Prayers without seruour, their  
Wordes without intention, the outward  
action of their bodies without the consent  
of their inner affections.

The second effect, is the Affect of Heart,  
answerable in nature to that which is in  
Children towards their Parents; which is  
an affection of loue, reuerence, obedience,  
thankfulnesse: For they call not vpon him  
as vpon a skarlot and grimme Iudge, but  
they come to him in his familiar name,  
*Abba*, that is, a gracious & mercifull Father.  
Now such as are not of the right Spirit, they  
can not in trueth come to him in this name.  
Finally, where the testimonie of the Spirit  
is, many other graces of the Spirit are with  
it: for it will not be solitarie, as when one  
branch of a Tree sprouteth, the rest sprout  
D. out

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out with it. Further, learne thus to know them asunder, & to put difference betweene the Spirit, and Presumption. 1. Presumption is an inborne qualitie, which wee sucke from our Mothers: but the witnesse of the Spirit is supernaturall. 2. Presumption is in them, that recke not of the ordinarie meanes that make to their saluation. But they that are of the Spirit, chearefully imbrace them, & take care to follow the; they reuerently & religiously heare the word of God. 3. Presumptiō is in such that vse not to call on the name of God: but the Spirit of God is the Spirit of Prayer, teaching vs to pray with teares not able to be expressed. Presumptiō is lincked with Loosenesse of life: the Spirit worketh vs in a new mould, *Maius ab illo Hectore*, cleane contrary to that we were before, and warneth vs, with the Wise-men of the *East*, not againe to returne to *Herods Court*, to our old Byas; but by casting off our old conuersation, as the Eagle doth her bill, to turne into our country an other way. Presumption is peremptorie, and maketh a man to stand vpon his Slippers to be confident vp to the throate, and neuer once to cast any doubt of our well doing, whereas the consciences of the godly are oft times perplexed, and troubled with doubttes, yea, now and then surcharged, & overwhelmed with

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with them. Presumption will faile vs at a dead lift, and giue vs the slippe in the needfull time of trouble, in the houre of temptation, and death. But the Spirit of God standeth close to vs, and continueth with vs for euer and euer.

2. Wee come to the handling of the Second poynt, how the Spirit witnesseth our Adoption. For that it witnesseth the same vnto vs, this Scripture concludeth it, as diuers other Authorities of Scripture beside, flatly confirme it. Our Heartes are wholly in the hands of the Spirit, to rule & gouerne them as seemeth best to him. This Rule of his, consisteth chiefly in the certaine reuealed knowledge of our attonement with the Father in Christ. Hereof speaketh the Prophet *Isaiab*, thus: *By his knowledge, shall my righteous Seruant iustifie me.* Of this speaketh our Sauour where he sayth; *This is life eternall, that they know thee to be the onely verie GOD, and whom thou hast sent, Iesus Christ.* This knowledge is not that which is generall: for so the Devils might be saued; but it is that which is particuler, by which a man commeth to know, that God is his Father, Christ his Redeemer, the Holy Ghost his Sanctifier and Comforter. This knowledge is the peculiar worke of the Spirit, as this Text teacheth, as this other the same

161. 93 12.  
Ioh. 17. 30.

D a.                      mouth

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1. 12.

Joh. 16, 13.

mouth deliuereth of the same nature : Wee  
have receiued not the Spirit of the world, but the  
Spirit which is of God, that wee might know the  
things, that are given to vs of God. Now three  
manner of wayes, doth the Spirit make vs  
pricke to this counsaile of God. 1. By his in-  
ward Inspiration. 2 By his outward Word.  
3. Inwardly, & outwardly ; by inward, and  
outward effects. By his Spirit he did inspire  
the Prophetes, and open many things to  
come. And Christ sayd to his Apostles, as  
concerning the Holy ghost, *He shall lead you  
into all truth.* By his Word he spake vnto the  
Prophets ; and by his Word in like manner  
he teacheth vs his Will. Also by diuers ef-  
fectes he declareth either his Mercie, or his  
Iustice; as it is well knowne, The same is to  
be thought of the reuealing of his Election;  
to witte, that God reuealeth the same to the  
Elect, by the Spirit, by the Word, & by the  
most assured effectes of his Predestination:  
We are now to speake of them seuerally in  
their order.

1. By inward inspiration we haue inti-  
mation of our certaine Election ; by which  
our mindes are illuminated, and it is reuea-  
led vnto vs, that wee are from all eternitie  
Predestinated into this Adoption of his  
Son-ship. All the Elect are owners of this  
Grace, as now actually made the Sonnes of  
God



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God by Fayth, regenerated and new borne  
by the Holy ghost, & ingrafted into Christ.  
So the Apostle saith; *If any man haue not the* Rom. 8  
*spirit of Christ, he is not his.* Whosoever there-  
fore is of Christ, & is ingrafted into Christ,  
must needs, *ipso facto*, haue the Spirit of  
Christ. Now, whosoever haue received and  
haue this spirit of Christ, the spirit of God  
testifieth to their mindes, that they are the  
sonnes of God, & he maketh them to speake  
in the language of Children, *Abba*, that is,  
Father. And it is a certaine case, that none  
is renewed by the spirit of God, who is not  
peremptorily perswaded, that God is be-  
come his most louing and gracious Father,  
and so call vpon him, by that sweete & spe-  
ciall name. Therefore though all men in that  
they are assured by the certaintie of Fayth,  
that God is their Father, and they are his  
Sonnes, do not thereby argue and conclude  
that they are elected to eternall life: yet all  
men indeed haue thereby a most sure cer-  
tificate of their Election to the state of Glo-  
rie; because if they be the Sonnes of God, it  
followeth by due consequent, that they also  
be the heires of eternall life. Let this Testi-  
monie appeare euident by way of demon-  
stration, in this manner. Whosoever call  
vpon God, and in their heartes cry, *Abba*  
Father; it is certaine, that such be the Chil-

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dren of God, and that this cry of theirs is from the gift & motion of the spirit of God. But whosoever are the Sonnes of God, are also inheritours of life everlasting, and they are predestinated into the adoption of his children. Therefore it cannot otherwise be, but that all such as are perswaded by the spirit of God, that they are the Sonnes of God, should be predestinated to eternall life, & be thoroughly perswaded in the same.

2. The second meanes whereby we attaine the knowledge of our Election, is his outward Word, not any particular Word by which hee doth outwardly in private and proper manner suggest to any man expressly his Election, but the generall word of the Gospell, in the which Christ calleth all them which beleue in him, Elect. For albeit he giueth vs no such plaine & particular proposition as this is, *Thou art Elected unto everlasting life*; yet no lesse is concluded in the heartes of the Elect in such Aphorismes as are generall, even as each particular man is determined capable of reason, by the vniuersalitie of this Axiome, *Every man living is a creature reasonable*, though the Assumption be suppressed. This therefore is the course that God taketh with vs: He hath chosen all, and euery one, whom he decreed to be faythfull heyres of saluation. And this  
maine

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maine Maxime in tearmes generall, is pro-  
claymed by the Apostles at the Standard,  
to all that are Elect. The Proposition in ge-  
neralitie standeth thus; *All the Faythfull are*  
*electe to everlasting life.* Heere the word stay-  
eth and medleth not with the *Mist*. Now  
heere God effecteth by Fayth, that hee be-  
stoweth on vs, that wee make the *Mist* in  
our mindes in this manner; *But I am of the*  
*fellowship of the faythfull,* as feeling that I truly  
beleue in Christ. How commeth there-  
fore now thy cause to be concluded, that  
thou art Predestinated to eternitie of glory?  
Truely by God, that giueth the propositi-  
on from the Gospell, and by working thine  
heart with the worke of faith, which hee  
worketh in thee, to goe on with the as-  
sumption.

It is therefore manifest, that God, by the  
word of the Gospell, where he pronoun-  
ceth all the faythfull to be elected, that he  
doth reueale his particuler election, to eu-  
ery one that is of the fayth: Onely it stan-  
deth every Beleuer in hand, that as often as  
hee heareth the generall Proposition, hee  
make the Assumption, and inferre it in the  
nicke, and vpon the necke of it: And so  
doth the Lord reueale to every man, his  
speciall malediction, by this generall Scrip-  
tures enuntiation: *Cursed be every one that a-*

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*hideth not in all things, which are written in this Booke.* Though hee doth not come to tell every man in his eare, that hee, and hee, is accursed: For this may every one gather of himselfe, his conscience telling him, that he hath started from the Statutes of God, like a broken Bowe.

3. The third kind of meanes, by which God vnfoldeth and layeth open to vs our state of Saluation, is the effectes in vs as well inward as outward effectually assuring the same vnto vs in a double respect. 1. First, because these effectes are such as God giueth them to none, but onely to the Elect. 2. Next, for that they are not simply the effectes of Election, but also such, and such as they be, the engraueu Seales and the perfect Stampe thereof: For God is like to the Sunne to vs. The Sunne while it striketh vs with his radiant Beames, and in a manner looketh vs on the face, leaueth such an impression of his light in our eyes, as wee reciprocally by the participation of the same light, see the Sunne it selfe, & the very light thereof: For the light of the Sunne, & the beames thereof sent downe vpon vs, reflect againe vpon the Sunne it selfe. So the Foreknowledge of God, in which from all eternitie, he did, & would acknowledge vs for his owne, is so in God, as in it selfe, is not to be

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beseech vs: but yet as God acknowledgeth vs to be his, and engraueth the Forme and Image of this knowledge in vs that are elected, he bringeth it to passe, as wee acknowledge this God for our only true God, and bid all other farewell. So that God first looketh downe from Heaven on vs, and acknowledgeth vs; and so by communication of this knowledge & light vnto vs, we are thereby made to know him againe. Hereto serueth that which Christ sayth: *I know my Sheepe*; and immediatly inferreth thereupon, *I am knowne of mine*: As if hee should haue sayd, While I know them for my Sheepe, and marke them out as Shepherdes doe their Sheepe with a red stroake euen of my redde blood, I make them on the other side by the participation of my knowledge, that they acknowledge me for their Shepheard. The same learning the Apostle giues the *Galatians*; where he saith, *Seeing yee know God, yee rather are knowne of God. &c.* Where hee would haue the *Galatians* know, that all their knowledge holdeth in *Case*, from the foreknowledge that God had of them. Ioh. 10. 14.

The like may be said of the Loue of God, in which he loued vs in Christ, before the ground-worke of the World was layde; which loue of vs, is more then Adamantine, and Gal. 4. 9.

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1. Ioh. 4. 10.

and hath been the onely Loadstone to draw our loue by retaliation vnto him. For Gods loue to vs being eternall, and to eternall life, must beget in time in vs, a loue somewhat like seruing to the eternitie of his glory; whereto pertaineth these wordes of S. Iohn, *Not that wee loued God, but that hee first loued vs*; making our loue, the consequent of his loue. So that by the sincere loue we beare towardses him, we consider of the latitude, and qualitie of that loue, wherewith God in Christ from all eternitie hath prosecuted vs. Now what is all this his Loue, but our Election?

Ephes. 1. 4.

Now that none is elected vnto life euerm-lasting, who beare not in due time these effectes and cognizances of their Election about them, it is manifest by such Scripture places, which deale in the poynt of Predestination. The holy Apostle telleth vs, that wee were elected; that wee should be holy and without blame. And hee further informeth vs; that such whom God Predestineth, are likewise Called, and Iustified, and so consequently qualified with Fayth, and the knowledge of God, wherewith they acknowledge God for their Father; and with loue, whereby they imbrace him as their Father: And finally, with good will and settled resolution, constantly  
and

Rom. 8. 30.

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and continually to seeke his glorie.

But we come to the effectes, by which we come to the knowledge of the causes. They are of two sortes. 1. Such as necessarily appertaine to all, without which they are not capable of eternall life. 2. Such as are annexed, as dependances, and appurtenances thereunto. Of the first sort, are, 1. Christ, as Mediator and Priest; and his obedience and righteousness, (for without Christ, there is no saluation.) 2. Our effectuell Vocation to Christ by the holy Spirit, and the coniunctaunces thereof, our Iustification, and so our Regeneration therevpon. These foure; Predestination, Vocation, Iustification, Glorification, are so coadunited and coanimated together, as they cannot be diuided. And so no man can be Glorified, who is not Iustified: and no man can be Iustified, that is not first effectually Called: as no man can be so called, who is not Predestinated. Without these meanes, no not the very Infants, can attaine to this end of their endlesse Glorie. Wherefore inwardly all the Elect children by the Holy ghost in their kind, are Called, and Iustified; that they may be likewise Glorified.

Of the Second sort, which Infantes by reason of their age, can not have, which  
not

notwithstanding follow the rest of the Elect, though in some they are more forcible, in some more infirme; in some more, in other some lesse, are such as follow a ctuall and habituall Fayth. 1 Hearing of the Word. 2 Hatred of Sinne, Love of Righteousnesse. 3 Patience in aduersitie. 4 Endeauour to doe good Workes: Wherefore we say, that such as are Elected to this end, are therewithall Predestinated vnto the meanes that tend to this end: For Predestination is not onely of the end, but also of the meanes that serue therevnto. All, as well the end as the meanes, are the effectes of Predestination. Wherefore rightly saith Saint *Augustine*, *Prædestinatio est præparatio beneficiorum Dei, quibus certissime liberantur quicumque liberantur*: Predestination is a preparation of the benefites of God, by which they are most certainly deliuered, whosoever are deliuered.

*August.*

1. The first Gift of God (the effect of Predestination) is Christ Iesus, with his Obedience, Merites, Death, Resurrection, Glorie, as hee is ordained Mediator betwene the Father and vs, and the head of all the Elect, and so the Head & Fountaine of all the manifold Graces of God, from the flowing streame of his free Predestination powred vpon vs: For the effectes of Predesti-



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destination, are so ordinate, and subordinate one to the other, as those that haue precedencie, giue their efficiencie and sufficiencie to their fellowes. Wherefore Christ being the formost effect of Election, hee is the cause of all the rest, from whom, and by whom they are all the companie of them conuayed, and communicated vnto vs. Wherefore worthily the Apostle in his Letter to the *Ephesians*, the first Chapter, layeth *Ephes. 1. 4.* vs downe these Lessons.

1. That we are Chosen in Christ, as it *vers. 5.* were in the head, that wee should be his members.

2. That hee hath Predestinated vs to Adoption, & filiation; but wee are adopted into this Son-ship in Christ, the first borne *Gal. 4. 6.* of manie Brethren; and by the communication of the said filiation, we are really & indeed the Sonnes of God, endowed with his Spirit, by which wee are regenerated.

3. That we are made freely accepted to *vers. 6.* God in Christ his beloued,

4. That in the same Christ, we haue our *vers. 7.* Redemptiō, through his Blood of the everlasting Couenant, euen the forgiveness of our sinnes; as all Wisedome and Vnderstanding beside.

5. Finally, that all thinges in him, are re- *vers. 8.* conciled togeather, as well the thinges in  
Hea-

Gal. 4.30.

Heaven, as the thinges that are in Earth. Summarily, the Apostle there, as in other sundry places teacheth, that whatsoever good thinges we haue receiued, or are to receiue from the first to the last, from our eternall Election, to our future Glorification; wee haue, and shall haue them onely in Christ, and by Christ; in whom wee hold them all in *Capite* from him: Whosoever therefore are chosen of God to life everlasting, beside that they are chosen in Christ, they are Predestinated vnto Christ, that is, to the vnion and communion of Christ: so that by him it is of necessitie, we attaine all other thinges.

2. Tim. 1.9.

2. The second Benefite of God, and effect of our Election, is our effectuall Vocation to Christ and his Gospell; by which the Elect onely are called, because it is performed, *According to his owne purpoe & grace, which is giuen to vs in Christ.*

Ioh. 8.47.

The outward calling is common with the rest, with the verie Rebrobates, according to this Aphorisme of our Saviour, *Many are called, But few are chosen.* But the inward true calling, by which the vnderstanding is enlightened, with the sauing knowledge of God, & the will is inclined to the will of God, is the peculiar of the part predestinate. This vocation effectuall

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is discerned, by the verie effects thereof: Whereof two are immediate. 1. The hearing of Gods word, together with the vnderstanding therof, coupled, & consoorted, with constancie, & cheerefulnesse. 2. A serious and sure sayth, & affiance that we haue in the same. Hence is it, that is saide *Ioh. 8. 47.* by our Sauour: *Hic est uerba Dei*, (that is to meane by election, and effectuell vocation) *habet uerba Dei*: (that is, willingly, cheerefully, and continually.) *Yes therefore heare it not, because ye are not of God.*

This vocation of ours, is done not onely by the preaching of the worde, (albeit that is the ordinarie meanes wherewith God effecteth it,) but sometimes he useth other helpes, as Prayer, the consideration of his Miracles, the admonition of Friends, the interposition of afflictions, the inward inspiration of his Spirit. *Iustinus Martyr*, (as witnesseth *Eusebius*) was won to the sayth by the regard he had to the rage of Tyrants, and to the patient sufferings of the Saintes. *Augustine* in his Confessions telleth vs, that hee was conuerted to Christianisme, by reading an heathnish Booke of *Cicero*, indorced & superscribed *Hirtensius*, the forme of his confession is thus, *Ille Liber mouit affectum meum, et ad seipsum Domino iuranti preces meas*: That Booke turned my mynde

*Euseb. Lib. 4.  
& 8.*

*Aug. Confess.  
Lib. 3. Cap. 4.*

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Or any other  
thing of that  
nature,

minde, and turned my Prayers vnto thee  
O Lord my God. God in mollifying our  
Heartes, and conuerting vs, doth as hee that  
would soften the Waxe that is hard, to  
make it apt to take an impressiō: First he  
chafeth it vp and downe betweene his  
handes, he oyleth it, he dippeth it in warme  
Water, he setteth it against the Fire, and  
then bringeth it to the Stampe or Presse:  
and if none of these will doe it good, then  
he medleth no more with it, but as a thing  
vnprofitable, hee doth vtterly reiect it.  
This is the course that God taketh in the  
mollifying and softning of our heartes.  
First he taketh vs as it were into his hands,  
rubbing and stroaking vs with the memo-  
riall of his Benefites, then he suppleth vs  
with his holy Inspirations, the vnction and  
comfortable oyle of his Grace. 3. Hee  
washeth and rinseth vs with the Waters of  
his Pleasures as out of a Riuer. 4. And  
sometimes worketh our compunctiō by  
the fierie tryall of Persecution. 5. And last-  
ly, striketh vs out of life with the hammer  
of Death. If none of these callinges will  
make vs come to him, hee then casteth all  
such sinners into Hell; as all the people that  
forget God, and will not obey his heauen-  
ly Calling: Where Fire and Brimstone,  
Storme and Tempest, shall be their portion  
to

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to drinke. He calleth by his Word, such as are of age: wherfore it is said to the Church of *Laodicea*, Behold, I stand at the doore and knocke, if any man shall heare my voyce, *Apoc. 3.* and open the doore, I will come in to him, and suppe with him, and hee with mee: wherfore Christ saith, If any man loueth me, and keepeth my wordes, my Father shall loue him, and we will come and abide with him. *Ioh. 14.*

But withal, he chiefly worketh our Vocation by his inward inspiration, by the which the Father draweth by the Spirit, them that come to Christ, the Dignation and Grace which he giueth to Infantes. Which Vocation, is the introduction into our state of saluation in this present life. Wherfore vsually the Apostles in the frontispire & forehead of their letters to the Churches speake of this Vocation, inscribing and entitling them, *Saintes by calling.* Therefore it must needes be, that whosoever be Elected in Christ, be (at their appoynted time) effectually called, and drawne vnto him. *Rom. 1. 7. 8. 1. Cor. 1. 2.*

3. The third benefite of God, and effect and prooffe of our Predestination, proper onely to the Elect, is *Fayth*; without which, *Heb. 11. 6.* in the testimonie of the Apostle, it is impossible to please God: For by this, we are incorporated into Christ, we are made members of his body: without which *Fayth*,

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no flesh can be saved. In Infantes the action of Fayth, (which is a knowledge of Christ, and confidence in him) is not, as not capable thereof, in respect of their age; but they haue notwithstanding, the Spirit and life of Fayth, which in procelle of time will breake forth, as those Scripture places prooue, which teach, That Salvation commeth to all by Fayth; and how that without Fayth, it is altogether impossible for any to please God. That this is the effect and fruite of Election, the Apostle perspicuously and openly deliuereth, where he witnesseth of himselfe, that hee obtained mercie of the Lord (that is, in his sacred and secret decree of Predestination) to be faythfull. Wherefore, whosoever are Predestinated to eternall life in Christ, they are elected to this Fayth, the effect thereof, and therefore perforce they must at last beleue in Christ.

1. Cor. 7. 25.

4. The fourth benefite, and effect is *Justification*, that is, the free remission of our sinnes, and the imputation of the righteousness of Christ. So that the forme of Iustification, is as it were a kind of translation of our sinnes to Christ, and of Christs righteousness to vs, by reason of this diuine imputation. It is stiled, *The Righteousnesse of Christ*, because it is out of vs, and it is in the humanitie of Christ, as in the subiect. This  
natu-

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naturally followeth Fayth at the heeles, in-  
asmuch as those that are endowed with this  
Fayth, are therewithall also Iustified. That  
this Iustification is an effect of Election, the *Rom. 8.30.*  
Apostle insinuateth by setting it vpon the  
head of our Vocation, adioyned to Pre-  
destination immediatly before. Now this  
is not effected in vs while wee are in this  
world, but in the Pardon of our sinnes, and  
in the imputation of his perfect obedience  
to vs.

5. The first benefit and effect, is *Regene-  
ration* and *Sanctification* by the Spirit, while  
we become *New creatures* by him, and so  
the Sonnes of God not onely by Adoption,  
but by regeneration also. For Christ when  
he Iustificieth vs, he not onely remitteth our  
vnrighteousnesse, and imputeth his obedi-  
ence vnto vs: but also taketh away our  
heart of Stone, & giueth vs his owne heart  
of Flesh vnto vs; putteth off our Old man,  
and cloatheth vs with his New one, and  
strippeth vs of our inward corruption, and  
maketh vs partakers of his owne Nature:  
and so indeed, of the Sonnes of Men, ma-  
keth vs the Sonnes of God, and Brethren  
vnto him. Wherefore wee are sayd to be  
Predestinated by Iesus Christ, *That wee Ephes. 1.4.5.*  
*should be holy, and without blame before him.* And *1oh. 3.6.*  
hence is this saying of our Sauour, *That*  
*which is borne of the Spirit, is Spirit.*

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6. From this roote springeth the sixth Branch of our Election, which is, The loue of Righteousnesse, and hatred of Sinne: For in Regeneration, there is, *Terminus a quo, et terminus ad quem*, An auersion from sinne, and a conuersion to God: the mortification of the old *Law*, and the viuification of the New: the alteration of affections of Nature corrupted, into the affections of Diuine nature, by the Holy ghost sanctified: which is noted in their Walke, of which the Apostle speaketh, which is, *Not after the flesh, but after the spirit*: And in the distaste, their Stomackes take of carnalities, *They saunt not the things of the Flesh, but of the spirit*. Now the first affectes of the Flesh, are *Loue of sinne*, which is the *Concupiscence of the flesh*: and so on the contrarie side, *The hatred of Righteousnesse, and of the Law of God*, which are not of the Father, but of the World: For that which properly is spoken of Christ, *Thou hast loued Righteousnesse, and hated Iniquitie*, is not improperly vnderstood of all that are the members of Christ; wherefore *Dauid*, who beareth the person of all the Elect, and expresseth their disposition, saith of himselfe; *I haue loued thy Law, Thy Law is within my heart. I hate all these that are workers of iniquitie. I will not sit among the Wicked*. Such affections *S. Paul* delivereth vs. *I delight in the Law of God concerning the*



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*inner man*, that is, as I haue an inward and a *Rom. 7. 22.*  
better birth.

7. Now these two Affections, the first  
fruites of Regeneration, beget the seuenth  
Effect; *An endeavour to doe Good workes*; that  
is, to forsake Sinne, and to fulfill the Law.  
For hee that hateth any thing from his  
heart, hee shunneth and annoyeth it all that  
he may: And so of the other side; hee that  
inwardly loueth a thing, hee pursueth it  
with the hottest contention that can be.  
This distinctiō of theirs in these two oppo-  
site cōditions, the Apostle thus speaketh of;  
*He that doth righteousness, is righteous, as he is*  
*righteous. Hee that continueth sinne; is of the* *1. Ioh. 3. 7.*  
*Deuill: For the Deuill sinneth from the beginning.*  
Now Christ came into the World, to dis-  
solue the workes of the Deuill in the Elect;  
But in the Reprobate, he suffereth them to  
remaine still as they are; because he was  
neuer stated in them, they were not given  
him of his Father, to be purged, regenera-  
ted, saued. Wherefore Christ being preor-  
dinated to performe all these workes, and  
no good thing is done in vs, which was not  
in Christ prepared for vs from all eternitie:  
it is more then manifest, that our sollicitude  
of good workes, is the effect of our Election.  
This the Apostle sheweth plainly, where  
he sayth; *We are created in Christ Iesus vnto* *E. 1. 10.*  
*good workes, which God hath ordained that wee*

2. Pet. 1. 10.

*should walke in them.* This duetic as more then necessarie, is commended and commaunded vs by Saint *Peter*, in this precept hee prescribeth vs, *Give diligence to make your Calling and Election sure*; that is, by Good workes: as many coppies haue it. For to whom should we make it sure? Not to God: for it was sure to him before all worldes; but to our selues, and neighbours.

8. Now because while we seeke the glorie of God, and are carefull of Good workes, and we refuse to fashion our selues according to this world, in the lustes and sinnes thereof; the Flesh, the World, and the Deuill, combine and hange togeather like the Scales of *Leuiathan*, and display their Banners of Hostilitie against vs: whereby through the malice that is in their heartes, and the might that is in their handes, they often get the vpper hand of vs; or if they winne vs not, at the least they wearie vs: and therefore are inforced to flee vnto God as to our Citie of refuge. Heere commeth in the eight effect of Predestination; *Inuocation on the name of God*, that by his right hand, and holy arme, wee may haue the victorie. For this is the propertie of the Spirit which the Elect haue, to pro-  
 uoke them to pray: *Wee know not how to pray; but the spirit it selfe maketh request for vs with*  
*sighes*

Rom. 8. 26.

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*fight which cannot be expressed. And because Gal 4.6.*  
*wee are Sonne, God hath sent forth the Spirit of*  
*his Sonne into your heartes, which cryeth Abba,*  
*Father. It is the will of God wee should Call Psal. 50. 15.*  
*upon him in the time of trouble, and he promi-*  
*seth to heare vs.*

9. From these premisses, proceedeth the ninth propertie of Predestination; which is, *Persuence*, and perpetuall compunction for our dayly and deadly finnes; an ynwearisom wish of proceeding in Pietie: so as in this respect onely; wee desire our dissolution, to be with Christ; that the end of our life, might make an end of the life of sinne. That this is incident to all the Elect, the Apostle thus speaking in the name of all the Elect, vnto vs, thus witnesseth: *O wretched man what I am, who shall deliuer mee Rom. 7. 24.*  
*from the body of this death? As in this wish Phil. 1. 23.*  
that else where he maketh: *I desire to be dissolved, and to be with Christ.*

10. This ninth, is the breeder of this tenth effect, which is a seruent affection to Christs second coming, to set an ende to our sorrowes and finnes, and to perfect and consummate his Kingdome: That this is the Godly minde of the Elect, Saint Paul teacheth vs, where hee telleth vs of them: *1. Tim. 4. 8.*  
*That they loue his glorious coming.* This is the *Reformabilis Eccho*, that Saint John giueth, *A. 10. 12. 17. 20.*  
answere the voice of the Bride-groom,  
and

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*Mat. 6. 10.*

*Psal. 50. 15.*

*Rom. 8. 3.*

*1 Clem. 8. 18.*

and Spouse, *Even so come Lord Iesus.* It is the poynt of Prayer Christ teacheth vs, in his prescribed coppie of Prayer : *Thy Kingdome come.*

11. Now because such as pray thus vnto God, are also heard according to his word of promise vnto them : *Thou shalt call vpon me in the time of trouble, and I will heare thee.* Hence is it manifest, that the eleuenth effect of predestination, is our Comfort, and Ioy that wee haue in tribulations ; thus described by Saint Paul, *Wee reioyce in tribulations :* *Knowing that tribulation bringeth forth patience.* And so a recouerie of our selues, and a new life : So that it falleth out to the best, come what can come to those that are Elect : For the Elect, albeit they yeeld sometimes in the playne field, in their Spirituall skirmish, yet because by and by they haue helpe from Heaven of Christ, they arise with great Spirits, and they runne the Battle against Sinne, and Sathan, and all the vnited troopes of Temptations, of Hostile affections ; continuing the Warres, till they haue wonne the Fielde, as certaine in themselves of the Conquest, and the Crowne.

12. This certaintie is the twelue testimonie of our predestination to all felicitie, common to all the companie of the Elect : this is the consequent and conclusion of  
the

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the Apostle. *What shall wee say to these things?* Math. 24. 24.  
*If God be on our side, who can be against vs?*  
And hence is it, that the Lord Iesus giueth  
vs this comfort; that not by the comming  
of Antichrist himselfe, and all his illusions,  
the Elect can be illuded.

13. Now from hence breaketh out the  
last benefite of God, & effect of our Electi-  
on, that is, *Perseruance in the Fayth*, and con-  
fession of Christ, consoled with a minde  
to an holy life, and a desire to set out Gods  
glorie. This gift goeth in common among  
all the Elect, according to promise in Pro-  
phecie by *Jeremie*, *I will giue my feare into theyr*  
*heartes, that they depart not from mee.*

But now if the testimonie of Gods spirit  
hath not such strength and vertue in the  
Elect, as to secure them in this case; then  
may they iudge of their Election, by that  
other effect of the Holy ghost in our Spi-  
rites, namely, *Sanctification*; as wee vse to  
iudge by Heate, that there is Fire, when we  
can not see the Flame it selfe.

Our Spirit performeth testimonie two  
wayes to our certaine Election. 1. By in-  
ward Tokens in it selfe. 2. By outward  
Fruites. The inward Tokens are of two  
sortes. 1. Such as respect our Sinnes. 2.  
Such as respect the Mercie of God in  
Christ. The first are in respect of sinnes  
past, present, or to come. The signe in the  
Spirit

Spirit which concerneth finnes past, is godly sorrow; which is a pricking in the heart, caused by an inward feeling of Gods wrath, and of damnation that enlueth, discerned and distinguished from a secular sorrow, by these symptomes and signes.

1. A care to leaue our finnes. 2. An accusation that we take out with our selues against them. 3. A griefe and vexation that we are in for them. 4. A feare of our future relapse into them. 5. A desire of Gods strength & assistance against the. 6 Zeale to all seruices of pietie, contrarie to all our former iniquities. 7. A godly reuenge we take of our bodies, in subduing them to the spirit: This sorrow is in some more, in some lesse; God out of his wisdom laying out to euery one his portion, best fitting with his condision, and sufficient to saluation, in the least proportion; as a Pinne or Needle serueth sometimes to let out the corruption of a running soare, as well as a Knife and Launcer.

2. The Token which is in regard of finnes present, is the combate betweene the Flesh and the Spirit, proper to them that are regenerate; who are partly Flesh and partly Spirit. Betweene these two enemies, there is no equalitie, but the Flesh sometimes in measure exceedeth the Spirit. The Flesh resembling vast *Goliath*, and the Spirit

little

little *Dauid*. I compare the Spirit to little *Dauid*, because the measure is but little that we have in this life: For heere wee receive *Rom. 8. 13.* but the First fruites of the Spirit. Wee may not looke for the fulnesse thereof before the life to come, yet the efficacie and power of the Spirit is so great, as it may ordinarily preuaile against the Flesh: For the Flesh receiveth her deadly wound sodainely, in the very nicke and moment of our conuersion, and ever after languisheth and pineth away; and therefore it fighteth but as a maymed Souldier: and the Spirit is continually strengthened and confirmed by the Spirit of God. And it is *asil* and *lonial*, and the vertue thereof is like Muske, one graine whereof is more fragrant and redolent, then many ounces of other Spices and Confections.

3. The Token that respect sinne to come, is a care to preuent it: *Saint Iohn* maketh this marke of Gods Children, where he sayeth, *He that is borne of God, sinneth not; 1. Ioh. 5. 18.* but keepeth himselfe, that the wicked one touch him not. And this care extendeth it selfe, not onely to the well disposing of the outward actions, but also to the good rule of the verie thoughtes of the heart: For where the word of God worketh, there, *Every thought 2. Cor. 10. 5.* is brought into captiuitie, to the obedience of *Christ*: And there, the Apostles direction

Phil. 4. 8.

is followed: *Whatsoeuer things are true whatsoeuer things are honest, &c. thinke on these things.*

Ioh. 7. 37.

Reuel. 21. 6.

Ioh. 4. 14.

2. The Tokens which concerne Gods mercie, are chiefly two. 1. When a Man feeles himselfe distressed with the Burthen of his Sinnes, or when he apprehendes the heauie displeasure of God in his Soule, for them: And further, feeleth the neede he hath of Christ, and therewith, gaspeth for the recouerie of Gods fauour, in the merits of Christ, and that aboue all other thinges in the world: To all such, are most cordiall promises made, which can haue reference to none but to the Eleēt, as where Christ sayeth: *If any man thirst, let him come to me and drinke: He that belieueth in me, (as sayeth the Scriptures) out of his Belly shall flow Rivers of Water of life.* As where the Spirit sayeth: *I will giue to him which is a thirst, of the Well of the Water of life freely.* Now if hee that thirsteth drinke of these Waters, marke what followeth: *Who soeuer drinketh of the Water that I shall giue him, shall neuer be more a thirst: But the Water that I shall giue him, shall be, in time, a Well of Water springing up vnto everlasting life.*

2. The second is a strange affection wrought in the heart by the Spirit of God, whereby a Man doth so rate the righteousness of Christ, as all other thinges vnder the Roofe of Heauen, are deemed but as

Doung



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Doung in comparifon thereof: This minde was *Paul* in, where hee fayeth: *I account all things but Doung, to gaine Chrift Iefus.* And this affection, the Parable in the Ghofpell poynteth at, vnder the fimilitude of the concealed Treafure, & the peereles Pearle for which the Euangelicall Merchant fold away his temporalles.

Phil. 3. 8.

Matth. 13. 44.

Now every one faigneth himfelfe to be of this affection, and that he more eſteemeth a droppe of Chriſtes blood, then all the Kingdomes of the world; when as the euent ſheweth the contrarie, that this is but the ſmooth voyce of *Jacob*, they are spawned of the rough and hairie generation of *Eſau*; more greedie of his brother *Jacob*s red Broth, then of his Father *Iſaacs* Bleſſing: Of the brood of the old *Iſraelites*, that more regarded their rancker and groſſer diets, their Onions, Garlick, Leekes, and ſuch pelfe, & the Fleſh-pots of *Egipt*; then the riches of *Canaan*, the Land of Promise. *Gerges* is all the ſort of them, more ſetting by their Swine, then by their Sauour. Now to vnmaſke ſuch a diſguiſed Hipocrite, there be two proper markes to diſcerne this affection from the falſe. 1. The firſt is his loue to a Chriſtian, in that regard onely that hee is a Chriſtian: for hee can not eſteeme of Chriſt as he ought, that doth not in like ſort eſteeme of Chriſtes members.

This

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Math. 10. 41.

This is the Obseruation giuen vs by our Sauour, where he sayth: *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward: and he that receiveth a righteous man in the name of a righteous man, shall receive the reward of a righteous man.* And it is the signe S. John telleth vs of, where he sayth; *Hereby wee know that we are translated from death to life, because wee loue the Brethren: that is, such as are members, because they are so.*

1. Joh. 3. 14.

2. The second marke is, their loue to the second comming of Christ. either particularly by death, or vniuersally by the latter Iudgement, to no other end, but to haue a full fruition of Christ, S. Paul maketh this a marke of our adoption, where he sayth; *The Crowne of righteousness is laide vp for all them that loue the appearing of Christ.*

1. Tim. 4. 8.

The outward Token of our Adoption, is our New Obedience, and conformitie to Gods Law in an holy conuersation, expressed by Saint John, where he sayeth: *Hereby we are sure that we know him, if we keepe his commandementes.* Now we meane not such exact & absolute obedience, as the morall Law in the rigour thereof, looketh for at our handes; for then it should not be taken grace, but be the meanes of our damnation

1. Joh. 2. 3.

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nation: But such obedience as in the favourable acceptation of God, measuring a deede rather by the disposition of the doer, then by the perfection of it; goeth for current pay: Yet that we may not paye him Copper for good Coyne, this obedience must be thus qualified. First, it must not come with paring Knives to the Law of God, and cutte off and keepe such commandements as they please, and keepe a part behinde with *Ananias*, and *Saphira*, and diuide his worship, as the wrong Mother that pleaded before *Salomon*, would haue the Childe deuided: Hee will haue our obedience to them all, or else to none of them all.

*Herod* could heare *John Baptist* willingly, and did reforme many thinges by his meanes: And *Judas* had many good partes in him, as heereby appeareth, that he was content to leaue all, and to follow Christ, and preached the Ghospell of the Kingdome in *Jurie*, aswell as the rest: Yet all this was to no purpose, for that the one would not obey the seuenth Commandement, in leauing his Brother *Phisips* Wife; and the other would not leaue his couetousnesse to dye for it. Entire and true obedience, doth stretch out it selfe to all the Commandementes, as *Dauid* sayth, *I shall not be confounded, when I haue respect to all thy*

*Psal. 119. 6.*

*Com-*

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*Iam, 2. 10,*

*Commandementes.* Saint James condemneth him as guiltie of all, that is guiltie of one: That is, our obedience to many Commandementes, is before God no obedience, but a flatte sinne, if wittingly and willingly we leaue any one vndone. Hee that doth repent himselfe of one sinne truely, doth repent of all: and hee that liues but in one knowne sinne, without repentance, whatsoever he pretend, indeed repentes of no sinne.

2. Secondly, this Obedience must dilate it selfe to the whole course of our life, after our conuersion and repentance: for we are not to iudge of a man by one or two good deedes; but by the carriage of him selfe in the whole course of his life. A man is, as his life is: They are not the slippes and falles that he hath by weaknesse of nature, that can preiudice his Election, so he renueth his repentance for his new trespasses, & dwelleth not in sinne in a senselesse securitie.

*1. Theff. 3. 13.*

3. Thirdly and lastly, this Obedience, must be from the whole man, as Regeneration the cause thereof, is through the whole man in Body, Soule, and Spirit. Also, Obedience is the fruite of Loue; and Loue is from a pure Heart, a good Conscience, and Fayth vnfaigned.

Thus wee teach not that men must beleeue the forgiuenesse of their sinnes, while they

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they lie, and liue in them, for that were altogether to teach falsehood for trueth. Hee that beleeueth the Pardon of his sinnes by true Fayth, hath the spirit of God in him, and a constant purpose not to sinne against God, If hee doe, it is against his minde; it is not hee that doth it, but the sinne that dwelleth in him, and his case standeth thus. He hath by his sinne giuen a blow to his Conscience, weakned his Fayth, bereaued himselfe of the Fauour of God as much as in him is, made himselfe guiltie of sinne, and worthy of damnation. And God for his part, accordingly turnes the wonted signes of his Fauour, into signes of Anger and Displeasure; and though it be pardoned in the purpose of God, yet is it not actually pardoned, till the partie repent.

Wherefore heere is Answer to this Demaunde, How a man may be assured of his Adoption, if he want the Testimonie from Heauen, which is the Spirit of God. For as Fire is knowne by two properties, of the heate, of the Flame: Wee may know it to be Fire still, by the verie heate, though it affordeth no Flame, So if a man hath not the Witnesse of Gods Spirit, by the Testimoniall of our Spirit, our sanctification; wee haue certificate not obscure of our Electiō.

If it shall further grow into question,

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How

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How it is that after all our curious Inquisition, we finde but few signes of Sanctification in our selues? In this case they must haue recourse to the least measure of Grace, which being but of the size of a Graine of Mustardseed, and but of the strength of a weake Infant, it is sufficient to engrasse them into Christ; and therefore they must not doubt of their Election because they find their Fayth feeble, and the effectes of the Holy ghost faint within them: which I speake not to the end to lead men into securitie, & that they should content themselves with these small beginnings of Grace, but onely to shew how any may assure themselves that they are at the least, **Babes in Christ**; adding this withall, that they which haue no more but these small beginnings, must be carefull to increase them, *Quia non progredi est regredi*, Not to goe forward, is to goe backward.

Lastly, and what if the Christian soule as yet hath not found this litle measure of Grace, and hath no meanes in the world of assurance? Hee must not despaire, but perswade himselfe in this, that though hee wantes assurance now, yet hee may haue the same hereafter.

No man may peremptorily conclude, and set downe, that himselfe, or any other is a Reprobate: For Gods wayes are not as  
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mans wayes, but hee preferres such, often times as seeme greatest strangers and aliens vnto him vnto his Kingdome, when he casteth out those whom the world esteemed Children of the Kingdome. So sayth our Saviour: *The Publicans and Harlots goe* Math. 21. 32. *before you.* And the Parable telleth vs, how, *Many an one is called at the eleventh houre,* as Math. 10. 6. it appeareth by the example of the remorseful Theefe vpon the Crosse. But in the meane while be we perswaded, to heare the Word of God, and to receiue the Sacramentes: For by our care in coming to the Lords Vineyard, and conuersing about the Wine-presse, we shall finde that comfortable Wine of Gods Grace, as shall serue to make glad the heart of man. When sickness and death assaulteth vs, the very chosen of God must prepare themselues to temptations, the Deuill then bestirring him selfe all he may, and sifting our soules to the coursest branne, as curiously as euer *Leban* did ransacke *Iacobs* stuffe: And few there be that can iudge of these terrors of temptations, but such an one as can say, *Quarum pars magna fii.* Now when men lay thus in darknesse, and in the region and shadow of death, vnlesse God should from Heauen with a gracious aspect, looke vpon them in the face of his Annoynted, and streame downe vnto them in this life, some light-

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Some beames of his loue in Christ, by the operation of his holy Spirit, it would be very hard with the best of them all.

Finally, as every one of the Elect, in this life, is made certaine of his Election, ascertained thereof by the meames aboue mentioned: so a due time by God is determined for the same, tearmed in holy Scriptures, *The Acceptable time: the day of Salvation: The time of our Visitation:* Before which time of our blessed Vocation, we neuer are perswaded, or once thinke of our Salvation: as wee see in the examples of *Mathew*, wholly betaking himselfe to his Toll-house: as in *Paul*, before his conuersion, when he was a *Saul*, and vexed the Congregation: and in many such.

Againe, many after the time of their Calling, are not by and by made certaine of their Election: but to some sooner, to some later, is this Grace afforded.

A Christian soule often seeketh after this comfort in his Bedde by Prayers, and findeth it not; as the Spouse the Church did her Bridegroom in the 3. of the *Canticles*, *In my Bedde by night, I sought him that my soule loved; I sought him, but I found him not.* Hee intreateth the counsaile and comfort of his friendes, and the helpe of their holy prayers; and yet found him not: The complaint the Spouse maketh in the same place. Hee  
refo-

2. Cor. 6. 2.  
Luk. 19. 42.

Cantic. 3. 1.

Eccl. 6.



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resorteth to the Godly Preachers of the word, and yet speedeth not : which was still the said Churches case. verf. 3.

Lastly, when all helpe and hopes fayled her, the Bridegrome came, *Adiutor in opprobriis*, An helper in the needfull time of trouble : he came on his owne accord, as he hath so done to diuerse in the like case. verf. 4.

1. Then Fayth taketh vp as it were a new life, groweth into heart, & taketh hold on Christ. 2. Then hath the Soule very nigh societie, and coniunction with GOD. verf. 5.

3. Then commeth ioy in the Holy ghest, and peace of Conscience, as a sweete sleepe commeth on a wearisome body, and wa- verf. 6.

tereth all the partes of the body with his refreshing deawe. 4. Then is the Heart lifted vp to Heaven with holy thoughtes, and Prayers, which mount vpward as Pil- verf. 8, 9, 10.

lars of Smoake, pleasant as perfumed with Myrrhe and Incense. 5. Then is it rai- shed, and out of it selfe, in the muze and meditation of his glorious condition in the

Heauenly kingdome. 6. Then it endea- uoreth to perswade others to consider of verf. 11.

the Glorie of Christ, and of his Kingdome.

7. After all these, Christ reuealeth to his Seruant, the happinesse of his estate in this life, and the other more plainly & openly Chap. 4. verf. 1. to the, chap. 5.

then euer he did before; and giueth him a sight of such Graces and Benefites, as hee hath verf. 16.

hath bestowed on him. 8. The Christian presenteth his Prayers to Christ, that hee would breath and blow vpon him with his Spirit, that so hee might bring forth such fruites as he hath, of thankfulnessse to the Lord. Lastly, Christ yeeldeth to all we pray for, and giueth vs our heartes desire; and doth not denie vs the request of our lippes.

Now for these, and all other his Graces and Blessinges bestowed vpon vs; to him, with his blessed Sonne, and Holy spirit, three persons, one eternall and euerliving GOD, beascribed all Praise, Power, and Glorie, now and euer. Amen.

FINIS.



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